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BY REV. B. PICK, PH. D.,

Allegheny City, Pa.

II.

PSALMS.

II., 7. "Thou art my Son, this day have I begotten thee."

When the time of the advent of Messiah will be near, then the blessed God will say to him: With him I will make a new covenant. And this is the time when he will acknowledge him as his son, saying "This day have I begotten thee."—*Midrash Tillim*, fol. 3, col. 4.

II., 8. "Ask of me, and I shall give thee," etc.

Rabbi Jonathan said, there are three who used the word "ask" (שְׁאַל), viz., Solomon, Ahaz and the King Messiah. Solomon, for it is written, "In Gibeon the Lord appeared to Solomon in a dream by night, and God said: Ask what I shall give thee" (1 Kgs. III., 5). Ahaz, for it is written: "Ask thee a sign of the Lord thy God" (Isa. VII., 11). King Messiah, for it is written: "Ask of me," etc.—*Bereshith Rabba*, sec. 44.

II., 12. "Kiss the son, lest he be angry."

A king was angry with his subjects. They appeal to his son requesting him to intercede on their behalf before his father. When their wish was complied with, they sang songs of praise to the king. But he rebuked them, saying: Not unto me, but unto my son belongs your thankfulness; for were it not for his sake, my wrath would have destroyed you.—*Midrash Tillim*, fol. 4, col. 2.[1]

[1] Not only the ancient Synagogue, but also the rabbis of the middle ages interpreted the second Psalm of the Messiah. Thus *Rashi* († 1105) said: "Our rabbis have explained this psalm with respect to King Messiah." *David Kimchi* († about 1240) says: "Some interpret this psalm of Gog and Magog, and the Messiah is the King Messiah; thus our forefathers have explained this psalm.....The Christians interpret it of Jesus, and for this they refer to 'The Lord hath said unto me, Thou art my son.'" *Aben Ezra* († 1167), who gives a double interpretation, applying either to David or to the Messiah, evidently prefers the Messianic application, and says, "but if it be interpreted of the Messiah, the matter is much clearer."

XVIII., 50. "Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore."

Rabbi Jehuda, the son of Simeon, said in the name of Rabbi Samuel, the son of Rabbi Isaac, The King Messiah, whether he belong to the living or to the dead, his name is to be David. Rabbi Tanchuma said, I give the reason: it is not written "great deliverance giveth he to his king, and sheweth mercy to his anointed and David," but "to David, and to his seed for evermore."—*Midrash Echa or Lamentations* I., 16.

The rabbis say, The King Messiah, whether he belong to the living or to the dead, his name is to be David. Rabbi Tanchuma proves this from Ps. XVIII., 50. Rabbi Joshua said, Tsemach (i. e., branch) will be his name; Rabbi Judan, the son of Rabbi Ibu, said, Menachem (i. e., comforter) will be his name. Rabbi Hanina, the son of Abahu, said, One must not think that they contradict each other, since both names are one and the same thing. The following, narrated by Rabbi Judan, the son of Rabbi Ibu, will prove it: A certain Jew was engaged in ploughing. His ox bellowed. An Arab passing, and hearing the ox bellow, said, Son of a Jew, son of a Jew, loose thy oxen, and loose thy ploughs, for the temple is laid waste. The ox bellowed a second time. The Arab said to him, Yoke thine oxen, and fit thy ploughs, for King Messiah has just been born. The Jew said, What is his name? Menachem (i. e. comforter). He asked further, What is the name of his father? Hezekiah, replied the other. Whence is he? asked the Jew. From the royal palace of Bethlehem-Judah, replied the Arab. At this the Jew sold his oxen and his ploughs, and became a seller of infants' swaddling-clothes. And he went about from town to town till he reached Bethlehem. All women bought of him; but the mother of Menachem bought nothing. When the other women said to her, Mother of Menachem! mother of Menachem! come and buy something for thy son, she replied, I would rather strangle the enemy of Israel, for on that same day on which my son was born, the temple was destroyed. They replied, We hope that as the temple was destroyed for his sake, it will also be rebuilt for his sake. The mother said, I have no money. The Jew replied, What matters it? Buy bargains for him, and if you have no money to-day, after some days I will come back and receive it. When he came back and inquired of the mother after the welfare of the child, she replied: After the time you saw me last, winds and tempests came and snatched him away from me.—*Jerus. Berachoth*, fol. 5, col. 1.[1]

XX., 7 (AV. verse 6). "Now know I that the Lord saveth his anointed."

Targum: Now I know that the Lord redeemeth his Messiah.

XXI., 2 (AV. verse 1). "The king shall rejoice in thy strength, O Lord."

Targum: The King Messiah shall rejoice in thy strength, O Lord.

[1] A parallel passage is in *Midrash on Lamentations* i., 16, which see further on.

XXI., 3. "Thou settest a crown of pure gold on his head."

An earthly king does not suffer another to use his crown. But in the future God will set his own crown on King Messiah, as it is said: "His head is as the most fine gold, his locks are bushy, and black as a raven" (Song of Sol. v., 11), and "thou settest a crown," etc.—*Midrash on Exodus*, sec. 8.

XXI., 5. "Honor and majesty thou hast laid upon him."

God covers the King Messiah with his garment.—*Bemidbar Rabba*, or *Midrash on Numbers*, sec. 15.

XXI., 7. "For the King trusteth in the Lord."

Targum: For the King Messiah trusteth in the Lord.[1]

XXII., 7. "All they that see me laugh me to scorn, they shoot out the lip, they shake the head."

Our rabbis have handed down: At the time when Messiah comes, he will stand on the roof of the temple and will call to the Israelites, saying: Ye pious sufferers, the time of your redemption is at hand, and if you believe, rejoice over my light, which rises upon you, for it is said: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee" (Isa. LX., 1). And upon you alone it rises, for it is said: "For behold, the darkness shall cover the earth, and gross darkness the people" (verse 2). In that same hour, the Holy One, blessed be he! will make rise his light, which is the light of the Messiah and of the Israelites, and all will walk to the light of King Messiah and of Israel, as it is said: "And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (verse 3). They will come also and lick up the dust under the feet of King Messiah, as it is said: "And lick up the dust of thy feet" (Isa. XLIX., 23). They will come and fall upon their faces before Messiah and before Israel and exclaim: We will be thine and Israel's servants, and each Israelite will have 2800 servants, as it is said: "In those days it shall come to pass, that ten men shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you" (Zech. VIII., 23). Rabbi Simeon ben Pasi said: In that hour, the Holy One, blessed be he! lifts up the Messiah to the highest heavens and spreads over him the splendor of his glory before the nations of the world and before the impious Persians. The Holy One then said to him: Ephraim,—Messiah, our righteousness! judge them and do as thy soul pleaseth; for were it not for my compassion which I have shown unto thee in such a degree, they would have soon killed thee at once, as it is said: "Is Ephraim my dear son? Is he a pleasant child? For since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord" (Jer. XXXI., 20). Why

[1] That this Psalm was interpreted by the rabbis of the Messiah, is also admitted by Kimchi in his commentary on verse 1.

does he say: I will surely have mercy? It is written: "I will have mercy," because at the time when he was bound in prison they gnashed with their teeth and twinkled with their eyes and shook their heads and opened their mouths, as it is said: "All they that see me laugh me to scorn, they shoot out the lip, they shake the head," etc. (Ps. XXII., 7). It is written, "I will surely have mercy" because at the time when he goes forth from prison, not only one kingdom or two kingdoms will surround him, but one hundred and forty kingdoms. But the Holy One, blessed be he! says to him: Ephraim, Messiah, my righteousness! be not afraid of them, for all they will die by the breath of thy lips, as it is said, "And with the breath of his lips shall he slay the wicked" (Isa. XI., 4). The Holy One, blessed be his name! at once made seven baldachins of precious stones, pearls and emeralds, and through each baldachin flow four streams of wine, milk, honey, and pure balm. The Holy One, blessed be he! embraces him then in the presence of the righteous, and leads him to the baldachin, and all the righteous see him. The Holy One, blessed be he! then speaks to them: Righteous ones of the world! Ephraim, the Messiah, my Righteousness, has not received half of his pains, there is yet *one* measure which belongs to him, and which no eye in the world has seen, as it is said: "An eye hath not seen, O God, beside thee" (Isa. LXIV., 4). In that hour, the Holy One, blessed be he! calls the North and South and says to them: Accumulate and gather before Ephraim the Messiah, my Righteousness, all kinds of spices of the garden Eden, as it is said: "Awake, O north wind, and come, thou south; blow upon my garden, that the spices thereof may flow out," etc. (Song of Sol. IV., 16), and "Arise, shine, for thy light is come" (Isa. LX., 1). In that hour, the Holy One, blessed be he! says to Zion: Arise. It answered before him: Lord of the Universe! Stand thou at the head, and I behind thee! He said: Thou hast spoken very well, for it is said: "Now will I rise, saith the Lord; now will I be exalted; now will I lift up myself" (Isa. XXXIII., 10).—*Yalkut on Isa.* LX., fol. 56, col. 4.

XXII., 15. "My strength is dried up like a potsherd."

When the Son of David will come, they will bring iron sticks and place them on his neck, till his stature is pressed down and he cries and weeps and, lifting up his voice, says: Lord of the Universe! how much strength have I still! how much spirit have I yet! how much breath is still in me, and how many members are there yet! Am I not of flesh and blood? At that hour the son of David weeps and says: "My strength is dried up like a potsherd." The Holy One, blessed be he! then says to him: Ephraim, Messiah, my Righteousness! Thou hast already taken upon thee this (suffering) since the days of creation; let thy suffering be like mine which I felt at the time when Nebuchadnezzar, the impious, went up and destroyed my house, and burned the temple, and has banished me and my children among the nations of the world.

By thy life and the life of my head! ever since I have not returned to my throne. And if thou wilt not believe this, behold the dew which is upon my head, as it is said: "For my head is filled with dew" (Song of Sol. v., 2). In that hour Messiah says to him: Lord of the Universe! now my mind has become easier within me, for it is sufficient for the servant to be like his master. —*Yalkut on Isa.* LX., fol. 56, col. 4.

XXIII., 5. "Thou preparest a table before me in the presence of mine enemies." God said to the Israelites: In the days of the Messiah, I will prepare before you a table, and the Gentiles, by seeing this, will be confused, as the psalmist says: "Thou preparest," etc., and as the prophet says: "Behold my servants shall drink, but ye shall be thirsty" (Isa. LXV., 13).—*Midrash on Numbers*, sec. 21.

XXXVI., 9. "In thy light shall we see light."

What is meant here? No other light than the light of the Messiah.—*Yalkut* II., fol. 56, col. 3.

XLV., 2. "Thou art fairer than the children of man."

Targum: Thy beauty, O King Messiah, is superior to that of the sons of men.

L., 2. "Out of Zion, the perfection of beauty, God hath shined."

There are four appearances. The first in Egypt, for it is said: "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth (Ps. LXXX., 2). The second, at the giving of the law, for it is said: "He shined forth from Mount Paran" (Deut. XXXIII., 2). The third is in the time of Gog and Magog, for it is said: "O Lord God, to whom vengeance belongeth, O God, to whom vengeance belongeth, shew thyself" (Ps. XCIV., 1); and the fourth is in the time of the Messiah, for it is said: "Out of Zion," etc.—*Siphre* (ed. Friedmann) p. 143*a*.

LXI., 6. "Thou wilt prolong the king's life."

Targum: Thou wilt prolong the days of King Messiah.

In *Pirke Elieser*, c. 19, Adam is thus introduced: God shewed to me David, the son of Jesse, who was to rule in the future; at this I took seventy years of my years of life and gave it to him, as it is said: "Thou wilt prolong the king's life."

LXI., 8. "That I may daily perform my vows."

Targum: And in the day when the King Messiah will be magnified to reign as a King.

LXVIII., 31. "Princes shall come out of Egypt."

Egypt will bring presents to the Messiah. Lest it be thought that he (Messiah) would not accept them from them, the Holy One, blessed be he! said to Messiah "Accept them, for they prepared a reception to my children in Egypt."—*Talmud Pesachim*, fol. 118, col. 2.[1]

[1] A similar statement is given in the Midrash on Exodus, sec. 36.

LXXII., 1. "Give the king thy judgments, O God, and thy righteousness unto the king's son."

Targum: O God, give the decrees of thy judgments to the King Messiah, and thy righteousness to the Son of David the king.

The Midrash on the Psalms refers this to the Messiah, with reference to Isa. XI., 1. 5 (fol. 27, col. 4).

LXXII., 10. "The kings of Tarshish and of the isles shall bring presents," etc.

One of the common people said to Rabbi Hoshaya: In case I tell you a nice thing, would you repeat it in the college in my name? What is it? All the presents which our father Jacob gave to Esau the nations of the world will once return to the King Messiah, as it is said: "The kings of Tarshish," etc. It is not written "they shall bring" (יביאו), but "they shall return" (ישובו). Truly, said Rabbi Hoshaya, Thou hast said a nice thing, and I will publicly repeat it in thy name.—*Midrash on Genesis* or *Bereshith Rabba*, sec. 78.

LXXII., 16. "And there shall be an handful of corn in the earth upon the top of the mountains."

When will this be? In the days of the Messiah.—*Tanchuma*, fol. 79, col. 4.

As the first redeemer fed the people with manna (cf. Exod. XVI., 4), so too will the last Redeemer send manna down, as it is said: "And there shall be," etc.—*Midrash on Ecclesiastes* I., 9.

The Talmud refers to our passage in the following manner: Rabban Gamaliel was sitting one day explaining to his disciples that in the future (i. e., Messianic days) a woman will give birth every day; for it is said: "She travails and brings forth at once" (Jer. XXXI., 8). A certain disciple sneeringly said, "There is no new thing under the sun" (Eccles. I., 9). "Come," said the rabbi, "and I will show thee something similar, even in this world;" and he showed him a hen which laid eggs every day. Again Gamaliel sat and expounded that in the future world the trees will bear fruit every day; for it is said: "And it shall bring forth boughs and bear fruit" (Ezek. XVII., 23). As the boughs grow every day, so will the fruit grow every day. The same disciple sneeringly said: "There is nothing new under the sun." "Come," said the rabbi, "and I will show thee something like it even now, in this age;" and he directed him to a caper-berry which bears fruit and leaves at all seasons of the year. Again, as Gamaliel was sitting and expounding to his disciples that the land of Israel in the Messianic age would produce cakes and clothes of the finest wool, for it is said: "There shall be an handful of corn[1] in the earth." That disciple again sneeringly remarked: "There is nothing new under the sun."[2]—*Talm. Shabbath*, fol. 30, col. 2.

[1] He translates פסת *clothes* from פסים in Gen. xxxvii., 3, 23, and בר he takes to mean food, cake.

[2] A parallel passage is found *Kethuboth*, fol. 111, col. 2

LXXII., 17. "His name shall endure for ever; his name shall be continued as long as the sun."

The application of this verse to the Messiah is very often found in the Talmud. Besides the passage already quoted to Gen. XLIX., 10, we read: Seven things were created before the world. These are the Law, for it is said "The Lord possessed me in the beginning of his ways, before his works of old" (Prov. VIII., 22). Repentance, for it is said: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world....thou saidst: Return, ye children of men" (Ps. XC., 2, 3). The garden of Eden, for it is said: "And the Lord God planted the garden before (מִקֶּדֶם)" (Gen. II., 8). Hell, for it is said: "For Tophet is ordained of old" (Isa. XXX., 33). The glorious throne, and the site of the sanctuary, for it is said: "The glorious throne called from the beginning, and the place of our sanctuary" (Jer. XVII., 12). The name of the Messiah, for it is said: "His name shall endure for ever, before the sun (existed) his name was Yinnon."[1]—*Talm. Pesachim*, fol. 54, col. 1; *Nedarim*, fol. 39, col. 2.

LXXX., 17. "And upon the son of man whom thou madest strong for thyself."

Targum: And upon King Messiah whom thou hast strengthened for thee.

LXXXIV., 9, "And look upon the face of thine anointed."

Targum: And look upon the face of thy Messiah.

LXXXIX., 27. "And I will make him my first-born."

I will make the King Messiah my first-born, for it is written "And I will," etc.

LXXXIX., 51. "Wherewith they have reproached the footsteps of thine anointed."

Rabbi Jannai said: If you see one generation after another blaspheming, expect the feet of the King Messiah, as it is written, "Wherewith they have," etc.—*Midrash on the Song of Solomon* II., 13.

XC., 15. "Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil."

This passage is quoted twice in *Talmud Sanhedrin*, fol. 99, col. 1, with refer-

[1] In one of the prayers for the day of atonement we read the following concerning *Yinnon*, showing that the Synagogue always regarded Yinnon as the Messiah: "Before He created anything, He established His dwelling and Yinnon the lofty armory He established from the beginning, before any people or language. He counselled to suffer His divine presence to rest there, that those who err might be guided into the path of rectitude. Though their wickedness be flagrant, yet hath He caused repentance to precede it when He said: "Wash ye, cleanse yourselves." Though He should be exceedingly angry with His people, yet will the Holy One not awaken all His wrath. We have hitherto been cut off through our evil deeds, yet hast thou, O our Rock! not brought consummation on us. Messiah our Righteousness is departed from us; horror has seized us, and we have none to justify us. He hath borne the yoke of our iniquities, and our transgression, and is wounded because of our transgression, He beareth our sins on His shoulder, that He may find pardon for our iniquities. We shall be healed by His wound, at the time that the Eternal will create Him as a new creature. O bring Him up from the circle of the earth, raise him up from Seir, to assemble us a second time on Mount Lebanon, by the hand of Yinnon."

ence to the Messianic age, in the following manner: A certain Sadducee came to Rabbi Abahu: When will the Messiah come? He replied: When darkness covers this people. He said to him: Will you curse me? He replied: The Scripture writes "For behold the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee" (Isa. LX., 2). Rabbi Elieser says: The days of the Messiah are forty years, because it is said: "Forty years long was I grieved with this generation" (Ps. XCV., 10). Rabbi Eleasar, the son of Asariah, said, Seventy years, for it is said: "And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of a king" (Isa. XXIII., 15). Who is that strange king? Answer, It is the Messiah. Rabbi says, Three generations, as it is said: "They shall fear thee as long as the sun and moon endure, from generation to generation" (Ps. LXXII., 5). Rabbi Hillel said: There will be no Messiah for Israel, because they have enjoyed him already in the days of Hezekiah. Said Rav Joseph: May God pardon Rabbi Hillel. When was Hezekiah? During the first temple; and Zechariah prophesied during the second temple, and said: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (Zech. IX., 9). We have the tradition that Rabbi Elieser said: The days of the Messiah will be forty years. It is written in one place: "And he humbled thee, and suffered thee to hunger, and fed thee with manna" (Deut. VIII., 3), and in another place: "Make us glad according to the days" etc. (—showing that the blessedness under the Messiah must be in exact compensation for previous misery). Rabbi Dosa said, Four hundred years, because in one place it is written: "They shall afflict them four hundred years" (Gen. XV., 3), and in another place: "Make us glad according to the days," etc.

Rabbi Berachya said in the name of Hiya: The days of the Messiah will be six hundred years, for it is said: "For as the days of a tree are the days of my people" (Isa. LXV., 22). The root of a tree lasts 600 years. Rabbi Elieser says, One thousand years, because it is said: "The day of vengeance is in my heart" (Isa. LXIII., 4). A day of the blessed God is a thousand years. Rabbi Joshua says, Two thousand years, because the Scripture teaches: "Make us glad according to the days," etc. The word "days" signifies at least two days of God.—*Yalkut on Psalm* LXXII., 5.

XCV., 7. "To-day if ye will hear his voice."

Rabbi Acha said in the name of Rabbi Tanchum, the son of Rabbi Hiya: If the Israelites would only repent one day, the son of David would soon come; this is the explanation of "To-day if ye will hear," etc.—*Jerus. Taanith*, fol. 64, col. 1.

Rabbi Jochanan said: God said to the Israelites, Though I have fixed a certain time for the coming of the Son of David, he will come at that time, whether they repent or do not repent. But when they repent only one day, I will bring him even before that time. This is the meaning of the words: "To-day, if you will hear," etc.—*Midrash on Exodus*, sec. 25.

Rabbi Levi said: If the Israelites would only repent one day, they would be redeemed and the Son of David would immediately come. Why? "For he is our God, and we are the people of his pasture, and the sheep of his hand. To-day if ye will hear his voice."—*Midrash on Song of Solomon* v., 2.

Rabbi Joshua, the son of Levi, once found Elijah standing at the door of the cave of Rabbi Simon, the son of Yochaï, and said to him: Shall I attain the world to come? Elijah replied: If it pleaseth to thee, Lord. Rabbi Joshua, the son of Levi, said: I see two, but I hear the voice of three. He also asked: When will Messiah come? Elijah replied: Go and ask himself. And where does he abide? At the gate of the city. And how is he to be known? He is sitting among the poor and sick, and they open their wounds and bind them up again all at once; but he opens only one, and then he opens another, for he thinks, perhaps I may be wanted, and then I must not be delayed. Rabbi Joshua went to him and said: Peace be upon thee, my master and my Lord. He replied, Peace be upon thee, son of Levi. The rabbi then asked him: When will my Lord come? He replied, To-day. Rabbi Joshua went back to Elijah, who asked him: What did he (Messiah) say to thee? He replied, Peace be upon thee, son of Levi; to which Elijah said: By this he has assured thee and thy father of the world to come. Rabbi Joshua said: He has deceived me, for he said to me that he will come to-day, and yet he did not come. Elijah said to him: He said to thee "to-day," that is "to-day if ye will hear his voice."—*Talmud Sanhedrin*, fol. 98, col. 1.

CX., 1. "Sit thou at my right hand."

In the future God will seat the King Messiah at his right, for it is said: "The Lord said unto my Lord, Sit thou at my right hand," and Abraham will be seated at the left. And Abraham's face will become pallid and he will say: The son of my son sits at the right and I sit at the left. But the Holy One, blessed be he! will appease him, saying: The son of thy son sits at my right, and I sit at your right hand.—*Midrash on Psalm* XVIII., 35 (36 in Hebrew).

CX., 2. "The Lord shall send the rod of thy strength out of Zion, rule thou in the midst of thine enemies."

In a very curious and mystic interpretation of the pledges which Tamar had, according to Rabbi Hunya, by the Holy Ghost, asked of Judah, our passage and Isa. XI., 1 is referred to. Thus the "seal" is interpreted as signifying the kingdom, as it is said, "Set me as a seal upon thy heart" (Song of Sol. VIII., 6), and "Though Coniah, the son of Jehoiakim king of Judah, were the

signet upon my right hand, yet would I pluck thee thence" (Jer. XXII., 24). The "bracelets" denote the Sanhedrim, which is marked by a lace of blue, as it is said: "A lace of blue" (Exod. XXXIX., 31), and "thy staff;" this denotes the King Messiah, for it is said: "And there shall come forth a rod out of the stem of Jesse" (Isa. XI., 1), and "The rod of thy strength shall the Lord send out of Zion."—*Midrash Bereshith* or *on Genesis*, sec. 85 (on chapter XXXVIII., 18).

On Num. XVII., 6, 8, the Midrash remarks that Aaron's rod was in the hands of every king till the destruction of the temple, when it was hid. This same rod will in the future be again in the hands of the Messiah, as it is said: "The Lord shall send the rod of thy strength," etc.—*Midrash Bemidbar* or *on Numbers*, sec. 18.

CXVI., 9. "I will walk before the Lord in the land of the living."

Why did all the fathers wish to be buried in the land of Israel? Rabbi Eleazar said: There is some mystery about it. Rabbi Joshua the son of Levi referred to "I will walk before the Lord," etc. Our rabbis said in the name of Rabbi Chelbo: There are two reasons why the fathers wished to be buried in the Holy Land, 1) because the dead of this land will rise first to a new life in the days of the Messiah, and 2) because they enjoy the years of the Messiah.—*Midrash Bereshith Rabba* or *on Genesis*, sec. 96 (on chapter XLVII., 29).

CXVI., 13. "I will take the cup of salvation."

In the future God will give the Israelites to drink from four cups, as it is said: "The Lord is the portion of mine inheritance and of my cup" (Ps. XVI., 5); "I will take the cup of salvation," and "Thou preparest a table before me in the presence.... my cup runneth over" (Ps. XXIII., 5). It is not written (Ps. CXVI., 13) "cup of salvation," but "cup of salvations,"[1] which means one cup in the day of Messiah and one in the day of Gog and Magog. —*Midrash Bereshith Rabba* or *on Genesis*, sec. 88 (on chapter XL., 9 seq.).[2]

CXXXII., 17. "There will I make the horn of David to bud; I have ordained a lamp for mine anointed."

[1] In the Hebrew the word "salvation" is in the plural.

[2] The Talmud quotes our passage in the following manner: "The Holy One, blessed be He! will make a banquet for the righteous, on the day when He will accomplish His loving kindness to the seed of Isaac. At the close of the banquet, they will give the cup of blessing to Abraham to bless. No, he will say, I begat Ishmael. They will hand it to Isaac saying, Take and bless it. No, he will say, I begat Esau. Take and bless it, they will say to Jacob. No, he will say to them, because I married two sisters simultaneously, which the law will afterwards prohibit. Take and bless it, they will say to Moses. No, he will say, I was not found worthy to enter the land of Israel either alive or dead. Take and bless it, they will say to Joshua. No, he will say, I was not found worthy to leave behind a son, as it is written: "Nun his son, Joshua his son" (1 Chron. vii., 27). Take and bless it, they will say to David. I will do so, he will say, and it becomes me to do so, for it is said: "I will take the cup of salvation, and call upon the name of the Lord." The same we also find in the *Yalkut* on our passage, fol. 959, col. 1.—*Pesachim*, fol. 119, col. 2.

Rabbi Hanina said: Since you keep a continual lamp, you will be found worthy to receive the light of the Messiah, as it is said: "There will I make the horn," etc.—*Vayikra Rabba* or *Midrash on Leviticus*, sec. 31 (on chapter XXIV., 3).

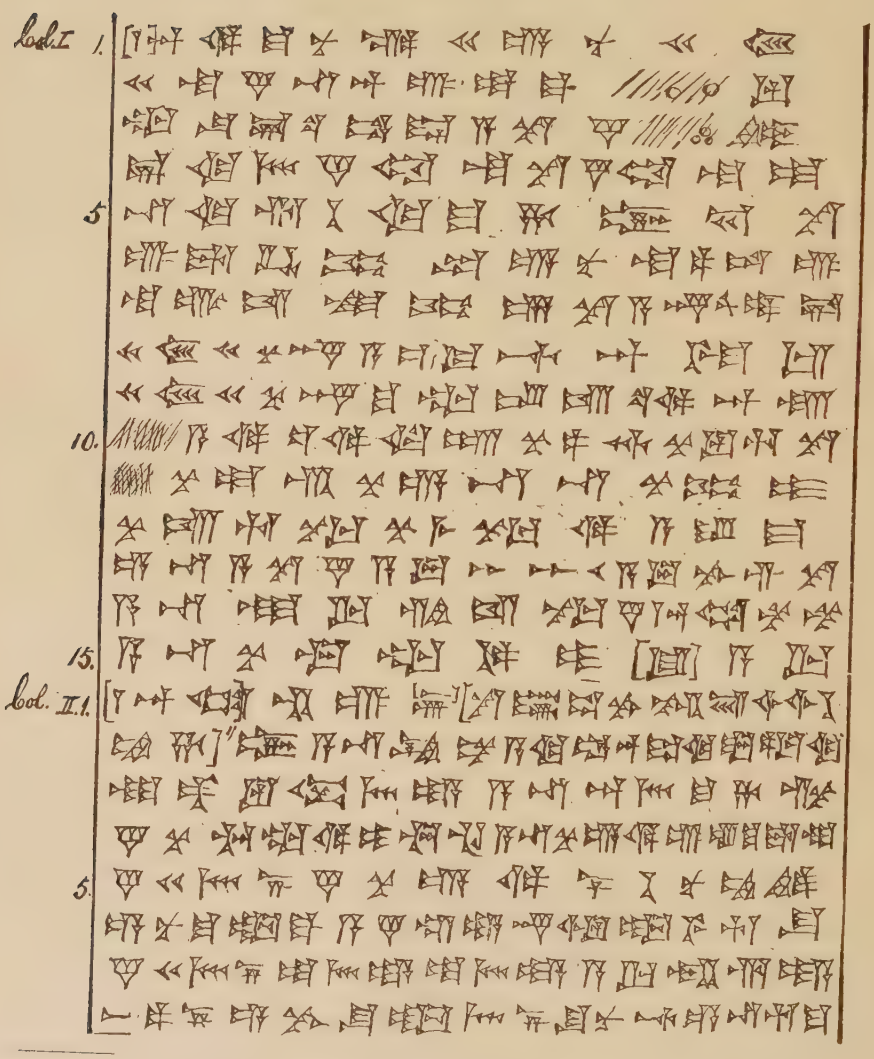
CXLII., 5. "I cried unto thee, O Lord; I said, Thou art my refuge and my portion in the land of the living."

It is written "I cried unto the Lord," etc., but is there another land of the living besides Tyre and her surroundings, because there is every thing in abundance, and you (David) say: "My portion is in the land of the living?" But the meaning is, there is a land whose dead will rise at first in the days of the Messiah.—*Bereshith Rabba* or *Midrash on Genesis*, sec. 74 (on chapter XXXI., 3).

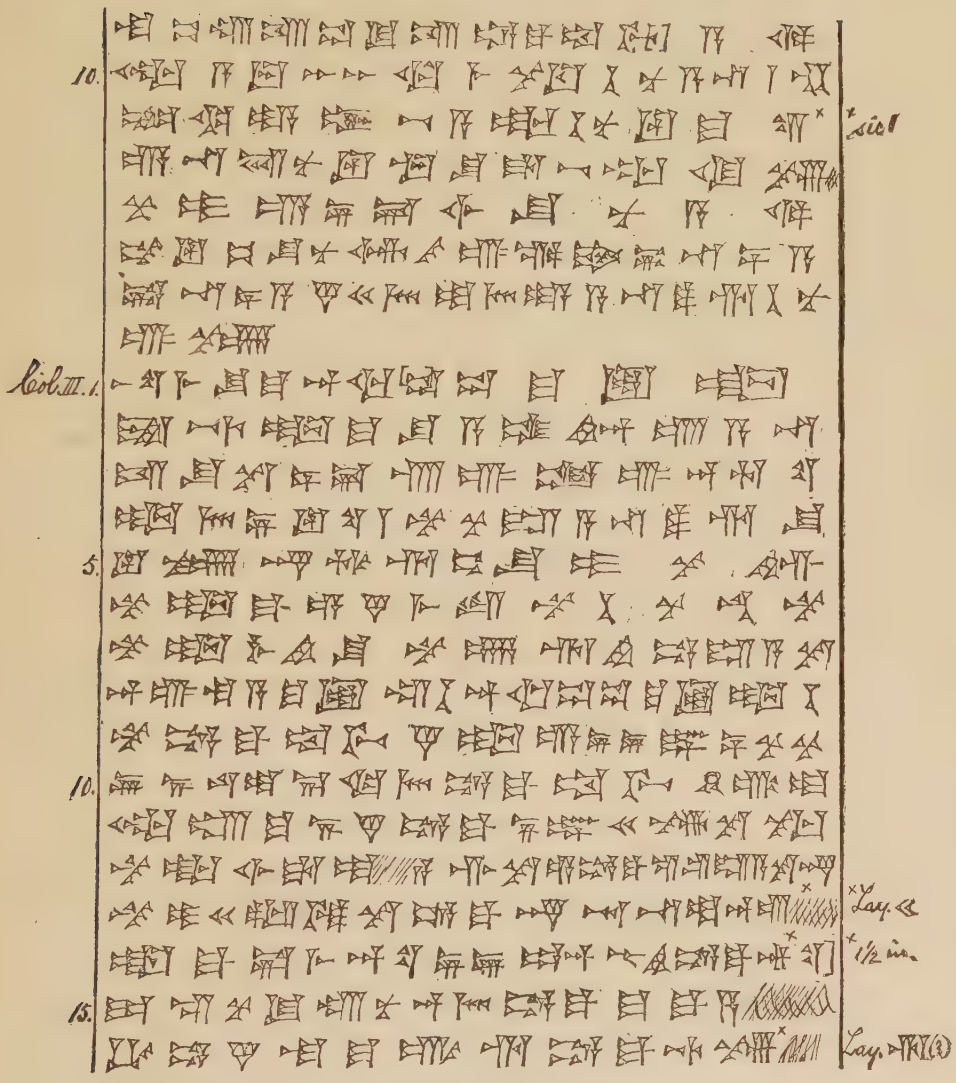
THRONE-INSCRIPTION OF SALMANASSAR II.

(860-824 B. C.)

By J. A. Craig,[1] Leipzig, Germany.



[1] Restored by comparison with Salm. Ob. l. 74 and Salm. Mon. obv. 22.



TRANSLITERATION.

Col. I. 1. *m.* Šulmân-ašârid šarru dan-nu šar kiššati
šarru lâ ša-na-an ú-šum-gal-lu
ka-ba-nit-tú kib-ra-a-tê ša-bir
mal-kê ša kul-la-tê ša kul-la-at
5. na-ki-ri-šu ki-ma ḫa-aṣ-ba-tê
u-da-ki-ku zikaru dan-nu lâ pa-du-ú

lâ ga-mil tu-ḳu-un-tê mâr Ašûr-naṣir-apal
šar kiššati šar *mat*[1] Aššûr mâr Tukulti-Adar
šar kiššati šar *mat* Aššur-ma ka-šid ištu tam-di êlit
a-di tam-di šaplit *mat* Ḫat-ti *mal* Lu-ḫu-tê
mat Ad-ri *mal* Lab-na-na *mat* Ḳu-i
mat Ta-ḫu-li *mal* Mê-li-di a-lak-ma
ê-na-a-tê ša *nar* Idiglat u *naru* Pu-rat-tê
a-na tu-ur gi-mil-li ša *m.* Marduk-šum-iddin
a-na *mat* Ak-ka-di-i lu a-lik
Col. II. 1. [*m.* Marduk]-bêl-u-sa[-tê âḫû-] du-bu-us-su abikta-šu
am-ḫa]aṣ a-na Kûtu *ki* Bâbîlu *ki* Bar-sip *ki*
êru-ub *immeru* nikê-ja a-na ilânê ma-ḫa-zi
ša *mat* Ak-ka-di-i aḳ-ki a-na *mat* Kal-di ú-rid ma-da-tu
ša šarrâ-ni ša *mat* Kal-di kâli-šu-nu am-ḫur
ê-nu-ma dûru rab-a ša âli-ja Ašur ŭ dûru šal-ḫu-šú
ša šarrâ-ni âbê-ja âbê-ja a-lik maḫ-ri-ja
ina pa-ni ê-pu-šu dûrâ-ni šu-nu-ti ê-na-ḫu-ma
la-bi-ru-ta illi-ku ištu abulli êri....a-di
êlî *naru* Idiglat kî mê-li-šu-nu a-na êšt-ên
ni-ki-ja aṣ-bat a-šar-šu-nu lu-ma-si
dan-na-su-nu lu ak-šú-da ina êlî ki-ṣir
šad-i dan-ni uš-ši-šú-nu a-di
taḫ-lu-bi-šu-nu ar-ṣip ú-šak-lil narâ
narâ ša šarrâni abê-ja a-na aš-ri-šu-nu ú-tir
Col. III. 1. ina um-mê-šu-ma *ilu* Ki-du-du ma-ṣar dûri
it-ti dûri-ma šú-a-tu 'a-a-bit a-na
êš-šu-tê êpu-uš rubu-u arku-u an-ḫu-ut
dûrâ-ni lu-ud-diš šuma šaṭ-ra a-na aš-ri-šú
lu-tir Ašur ik-ri-bi-šú i-šê-im
šum dûri rabi-ê ša mê-lam-mu-šu mâta kat-mu
šum dûru šal-ḫi-šu Mu-nir-ri-ṭi—kib-ra-a-tê
ilu U-la-a ma-ṣar âli-šu *ilu* Ki-du-du ma-ṣar abulli-šu
šum abulli êri....ša dûri dan-ni ni-rab kâl mâtâtê
sa-ni-ka-at mal-kê abulli êri....(?) ga-at
êli um-ma-ni ša abulli ni-rab šarru muš-tê-šir
mu-šar-ši-da....rat-tê-ê abulli si-ḳur-ra-a-tê Ašur
mu-i-niš šab-ṣu-tê abulli Ašur ba-na-at.....
dûru rabû uš-šib Šamaš ni-ir mul-tar-ḫi abulli Šamaš
ra(?)-si-mat ku-ru-nu ilâni abulli ma-gal-a.....
ik-kib-ša lâ ma-ga-ri abulli ti-sir(ṣir(?))

[1] In all the italicized words *a* and *e* stand for â and ê.

TRANSLATION.

Col. I. 1. Salmaneser, the powerful king, the king of multitudes,
the king without a rival, the monarch (?)
the subduer (?) of the four regions, who breaks (the might)
of princes, who crushed the totality of all his enemies like vessels,
6. the manly, the mighty, who neither spares
nor favors in battle, the son of Asurnazirpal,
king of multitudes, king of the land of Assyria, son of Tiglathadar,
king of multitudes, king of the land of Assyria. The con-
10. queror from the upper sea to the lower sea. The lands of Chatti, Luḫuti
Adri, Lebanon, Kui
Taḫuli, Mytelene I traversed, and
to the sources of the Tigris and Euphrates.
To the help of (or, to avenge) Merodach-sum-iddin
15. to the land of Akkad I went.

Col. II. 1. Merodach-bêl-usate, his step-brother (?), I
defeated. Into Cutha, Babylon, Borsippa
I entered. Sacrifices to the gods of the cities of
Akkad I sacrificed. To the land of Chaldea
I descended. Tribute from all the princes of the land
5. of Chaldea I received.——At that time
the great wall of my city Ašur and its (outer) wall, which
the kings, my forefathers, who preceded me, formerly
had built—these walls were fallen down and
had become old. From the bronze....(?) gate of the city
10. as far as to the river Tigris, during high water, for the first time,
I brought my sacrifices. Their places I cleansed,
their foundations I reached. With huge mountain stones
from their foundation to their top
I built them. I prepared a tablet.
15. The tablets of the kings, my fathers, I restored to their place.

Col. III. 1. In those days the god Kidudu, the guardian of the wall,
together with the wall itself, had become ruined. I made it
anew.——May a future prince renew the walls
(when) fallen, (and) return the inscription to its place.
5. Ašur shall hear his prayer.
The name of the great wall (is) Ša-Melammušu-Mata-Katmu
The name of its (outer) wall, Munirriṭi-Kibrâtê [gate
The god Ulâ (is) the guardian of its city, the god Kidudu the guardian of its
The name of the bronze gate of the city which belonged to the great wall is
Nirab-Kâl-Mâtâtê-Sanikat-Malkê.

The doubtfulness of the signs so indicated in the remaining lines makes the translation difficult, inasmuch as the construction in itself is peculiar. I shall, therefore, offer only a few notes by way of explanation.

NOTES.

For convenience sake I have denominated the above inscription the Throne-Inscription of Salmaneser II., the name being suggested by the throne-like seat upon which a life-size figure of the king is sculptured. The stone, which is of dark granular basalt, in consequence of which the writing is somewhat indistinct, was found by Sir A. H. Layard about fifty miles below Nimroud on the Tigris in the great mound of Chalah-Shergat, which is supposed to have been the site of the Aššur, the primitive capital of Assyria. It is now in the British Museum, where, during my visit in the summer of '85, I made the above copy, which may be compared with that published in Layard's "Cuneiform Inscriptions," pp. 76, 77.

COL. I.

1. The remaining traces of the last sign in Salmaneser are of šak, riš, not bar, maš, as in Layard.

2. usumgallu.—I have translated this word "monarch (?)," regarding it as the same word which occurs in S*b* 125 (Del. AL. 3) where the sign tak, šum is written, and the whole equated with the non-Semitic ušumgal. The ideogram equals bul (pul)+gal. Now gal equals rabû *great*, and bul equals u-šum = êdiššu, S*b* 171, cf. S*c* 17. The word would, according to this, mean "the one great (one)" = "monarch," "supreme ruler," etc. In Asurnaz. I. 19, we find, ušumgallu êkdu kâšid âlâni u ḫuršâni, i. e., "the powerful ušumgallu the conqueror of cities and mountains." Lhotzky, "Inaugural Dissertation," translates without remark "eine jugendkräftige Hyäne (?)" etc. This meaning seems to agree better with the passage II R. 19. 62. *b:* kakku ša kîma ušumgalli šalamta ikkalu, i. e., "the weapon which, like an usumgallu, devours the dead body." In view of this passage, the latter sign of the ideogram may be better explained through S*b* 172, where, in the non-Semitic column, pur is given, and in the Assyrian column pašaru *set loose, free*, the original idea being doubtless that of the Aramaic פִּישֵׁר *divide, separate.*

3. ka-ba-nit-tu.—Unknown. I have translated "subduer (?)," the context requiring some word like "overcome" or "crush."

4. kullâtê ša kullât.—For this double construction cf. I R. 68, col. I., l. 29: šar ilâni ilâni ša ilani equals "the king of all the gods."

5. Cf. Khorsabad Inscription, l. 14: mâtâlê nakirê kâlišun karpanis uḫappî *all hostile lands like pots I broke to pieces.* Oppert translates karpaniš uḫappî by "terrore implevi," which is altogether wrong. Cf. also Sargon I R. 36. 9: mâtâtê kališina kîma haṣ-bat-ti (= haṣbâtê) udakkiku. Cf. further Botta 164. 10, and see Lyon's Sargon, p. 60. Cf. Aram. חֻצְבָּא *tub, pot*, and Syriac ܚܘܒܐ.

6. udakkiku.—II, from dakâku = Heb. and Aram. דקק *to break to pieces.* From this stem comes the abstract noun dukkakûtu, a syn. of siḫḫiritu, etc., explained through the Sum. tur+tur = *small small* or *very small.* See Del. in Lotz Tig. p. 149.

10. Luḫutê.—This country, or rather mountainous district, is also mentioned by Asurnazirpal in connection with Lebanon, he having sacked the country and harvested its crops: Šê'am u šinnu ša *mat* Luḫuti êṣidi, I R. 25. 82.; l. c. 83, âlâni ša *mat* Luḫuti aktašad. Norris, Dic., p. 664, referring to this passage, says it is "a district upon the Orontes;" but he reads it falsely Laḫuti.

11. Kui.—In south-east of Cilicia.

COL. II.

Marduk-bel-usate.—According to the "synchronous history," etc. (II R. 65; II. 50 seq., and Salm. Ob. 74 seq., etc.), after Merodakšumiddin, the king of Kardunias (i. e., Babylon), had ascended the throne of his father, Mardukbêlusatê (i. e., Merodak is the lord of help) revolted against him. Salmaneser descended from the north to the assistance of Merodakšumiddin, and put to death his rival brother and those who rebelled with him.

5. šarrâni....kâlišunu.—Cf. the Heb. construction with כֻּלָּם, e. g., Ps. VIII., 8: צֹנָה וַאֲלָפִים כֻּלָּם.

9. abulli êri(?).—The sign following abulli is rendered, S*b* 114, by êrû *bronze;* but whether it is to be taken alone here, and the following sign likewise to be regarded independently as an additional defining word, perhaps equal to rapšu (šal = rapašu, e. g., V R. 30, 73, a. o., and the sign in question is evidently composed of šal+u) *wide,* or whether both signs form one ideogram, is not certain. They are, however, usually combined. Cf. V R. 33; II. 24, and further, l. c., IV. 88, and VI. 39.

COL. III.

1. *ilu* Kidudu.—Otherwise unknown in the Assyrian Pantheon. Likewise *ilu* Ulâ (l. 8).

6. ša-melammušu-mata-katmu—i. e., "the one whose splendor covers the land."

7. dûru.—Here determinative before šalḫu. The dûru proper was the wall inside of the moat; šalḫu, the one on the outside. See Lyon's Sargon, p. 77.

Munirriṭi-kibrâtê *the one who causes the (four) regions to tremble.*—narâṭu means "to wage war," V R. III. 58; VI. 72; also "to waver," "give way:" Sm. Asurb. 125, 19, ul iniruṭa šêpaka *thy feet shall not give way, shake.* Lay. 33. 9, etc.

9, 10. nirab-kâl-mâtâtê-sanikat-malkê *the entrance of all lands, the oppressor of princes.*

11. ummânu.—There are *two* words: 1) "army," "host;" 2) "skill," "art."

muš-tê-šir.—Part. III2 from ישר *direct, be right,* III2, *rule.*

13. muiniš-sabṣûtê *the one who weakens the powerful.*—muiniš II, from anâšu *to be weak;* II, *weaken;* root אנש. šabṣu, syn. of dannu *strong;* cf. Asurn. II. 106; Del. Lotz Tig. 224; cf. also II R. 29, 10, c, d; V R. 20; Rev. 14, 6; V R. 28, 12, e, f; II R. 29, 10, c, d; V R. 9, 106, etc., etc.

14. uššib.—Probably a Pi'el form from ישב *sit, dwell.*

nîr multarḫi *the subjugator of the powerful.*—Equals mustarḫi.

16. ikkibša lâ magari *the merciless punishment.*

It is to be noted further, that, in the last three lines, the names of the gates occur, though the usually accompanying šumu *name* is omitted:—

14. abulli Šamaš *door of the Sun-god.*

15. abulli Magal nâri(?) *door of the river Magal.*

16. abulli ti-sir(?) (Lay. ri(??)) *door of ti-sir(?).*

"THE SEMITES."

By Professor W. Volck,

University of Dorpat.

[Translated from Herzog's Real-Encyklopædie, by Prof. D. M. Welton, D. D., Toronto Baptist College, Toronto, Ont.]

We first meet with this name in the table of nations in Gen. x. While this table traces the totality of the nations existing at the time of the author to the sons of Noah, in verse 22 it designates Sem (see art. Noah, vol. X., page 618) as the progenitor of the nations called Elam, Asshur, Arphaxad, Lud, and Aram. Conformable to the interpretation of eastern nations and to the biblical use of words, as also to the geographical situation of the countries, Elam is the people and land east of the lower Tigris, south of Assyria and Media, answering nearly to the later Susiana and Elymaïs; Asshur the province of Assyria, in the original sense the province situated east of the Tigris with its capital Nineveh opposite to the modern Mosul; Arphaxad Ἀρραπαχῖτ (?), according to Schrader, Babylonia. But according to the table of nations, Hebrews and Arabians are also to be considered as descendants of Arphaxad. For Eber, from whom Joktan and Peleg spring, is represented as a grandson of Arphaxad. The Joktanites are Arabians, although by Arabian genealogists Joktan is regarded as the ancestor of the pure Arabians in Arabia proper under the name قحطان; from Peleg, however, Terah springs, the father of Abraham, the ancestor of the Hebrews in the stricter sense of the word, and of the Arabians sprung from Ishmael and Keturah. The name Aram designates, according to the Old Testament use of terms, the peoples dwelling in Syria, in Mesopotamia as far as the plains of the Upper Tigris and in the valley districts within the Taurus, the Aramæans or Syrians; finally under Lud, judging from the resemblance between the names, from the geographical situation and the old authorities, we generally think of the Lydians of Asia Minor.

These nations comprehended under the name Sem, whose enumeration begins, as we see, in the south-east extends northwards, then turns from the North to the West, in order to terminate south of this Northern range, are regarded according to the table of nations as genealogically related. Is now this genealogical relationship confirmed by a lingual affinity? A certain group of languages, closely related by their rich stock of words and by their grammar, is called *Semitic*. What languages are thus designated?

The Semitic stock of languages branches out in two main divisions: the North Semitic and the South. To the first belongs (1) the Aramaic, which again divides into East and West Aramaic. (The language of the Babylonian Talmud,

the so-called Syrian written language, the Mandaic and certain still spoken dialects are to be reckoned as East Aramaic; on the other hand, the Biblical Aramaic, commonly (yet improperly) called Chaldee, the language of the Targums and of the Jerusalem Gemara, the Samaritan language and that of the Palmyrene and Nabatæan inscriptions pertain to the West Aramaic.) (2) The Canaanitish, namely, the Phœnician (and Punic) and the Hebrew of the Old Testament which agrees with it, with unimportant exceptions. (3) The Assyro-Babylonian, which forms by its grammatical peculiarity the bridge between the North Semitic languages and the South. To the South Semitic belong (1) the Arabic, that is, the Koranic dialect, the language of the Koran, the Arabic written language; (2) the Southern Arabic (Sabaïtic and Himyaritic); (3) the Ge'ez or Æthiopic and the Amharitic. Thus the languages of the Hebrews and Phœnicians, of the Aramæans, of the Babylonians and Assyrians in the North and North-east, of the Central and Northern Arabians, of the Southern Arabians and of the Abyssinians in the South, are designated Semitic. But though the statement of the table of nations in regard to the relationship of Assyrians, Babylonians, Aramæans (?), Hebrews and Arabians is also confirmed by their language, the case is different with the Elamites and Lydians on the one hand, and with the Phœnicians on the other. From a very ancient time, as the inscriptions which have been discovered show, the Elamites have spoken a language related neither to the Semitic idiom nor to the Indo-Germanic, but to the Sumero-Akkadian; and as to the Lydian language, on both ethnographical and geographical grounds it is highly improbable that it was Semitic. Moreover, the Phœnicians, who spoke a Semitic language and, as already remarked, a language nearly related to the Hebrew, are according to the table of nations as Canaanites descendants of Ham, and on other grounds were not certainly of Semitic nationality. Here an exchange of languages took place; whether also in the case of the Elamites and Lydians, who, if of Semitic origin, exchanged their language for a non-Semitic one, we leave undecided. How unfitting in this state of the case is the term *Semitic* languages, which came into use after the time of Eichhorn and Schlözer, and from deference to them became so general that, so far as was then known, the nations desending according to Gen. x., 21 seq. from Sem were regarded as speaking languages resembling the Hebrew, will now appear. Other designations have been proposed. Renan would call this group of languages Syro-Arabic. But that this name is better than the other may be considered doubtful.

That all these languages termed Semitic by us and also the nations speaking them formed at one time a unity and then first through emigration began to divide themselves into new families with new dialects, in order finally to become new nations with new languages, appears from a comparison of these languages in respect of the copiousness of their words and their grammar. They all exhibit

the same type,* and are perceived to be daughters of one mother, of one primitive Semitic language. We understand by this term the language of the Semites in the last stage of its division. For in the form in which the Semitic languages lie before us in various literatures, no single one can claim to represent the primitive Semitic, to constitute the Semitic language from which all the others could have been developed, not even the Arabic which some would identify with the original Semitic. But there exists no doubt, that in the Arabic the type of the Semitic standing nearest of all to the primitive Semitic is to be sought. But if the case stands thus with the Arabic, the conclusion is obvious that Arabia was the original seat of Semiticism; that from this place it diverged ray-like North, East, South, and West. Only the ancient purity of the Arabic language—it has been justly replied—points no more to this conclusion, than the fact that the language of the Greeks and Indians from being most closely related to the Indo-Germanic primitive language, warrants the conclusion that India or Greece was the original seat of the Indo-German. If the part of the Semites called the later Arabians immigrated into Arabia not till after the Semitic division of language, this alone—the entrance into this wonderful land, closed on three sides by water and on one by the desert for thousands of years from all intercourse with the nations—would determine the character of the language to all later times, and it would maintain itself as pure and unchanged as possible. The old Hebrew tradition points to Mesopotamia—the land of the two rivers—as the starting-point of all the Semites. And, indeed, that their original seat in the stage immediately preceding their division is to be sought, not in Arabia, but in the deep Mesopotamian plain, is confirmed on unassailable grounds. A. von Kremer and recently Fritz Hommel have the merit of pointing out these grounds. They indicate them from a comparison of the different names of animals and plants in connection with the study of the fauna and flora of the lands under consideration and of their historical development in the same. The existence of animals for the early Semitic fauna has been shown, which appear not at all in Arabia, or at least only sparsely. Thus there is wanting in ancient Arabic (1) the early Semitic word d u b b u "bear." That this word is really primitive Semitic, is shown by the Æthiopic d e b b, the Hebrew דֹּב, the Aramaic d a b b a, and the Assyrian d a b u, with which agrees the real appearance of the bear in Habeseh, Palestine, Syria and Mesopotamia, while by the natural condition of Arabia the appearance of this animal is excluded. The word دُبّ "bear," which the Arabic lexicons give, appears first in Moslem authors and poets, when long since the intellectual centre of gravity no longer lay in Arabia. (2) There is wanting in Arabic the primitive Semitic word r i' m u (Heb. רְאֵם, Assyrian r î m u) signifying in Northern Semitic "the wild

* Stade has given in his compendium of Hebrew grammar the peculiarities of the family of Semitic languages (Part I. Leipzig, 1879).

ox," whose real appearance in the Northern Semitic lands is confirmed by the symbolical representations of the Assyrian Monuments, while wild oxen were never in Arabia and are not to be found there at the present time. The Arabians have indeed this word also, but they designate thereby the Antilope leucoryx, to which they have transferred the term. (3) Hommel calls attention to the very seldom appearance of the early Semitic word for panther (Æthiopic namr, Heb. נָמֵר, Aramaic nemra and Assyrian nimru) in the ante-Mohammedan poetry: an animal seldom found at the present time in Arabia, though it must have been there in early times. On the other hand there are names of animals which are alone peculiar to the Arabian fauna, and for which the various other Semitic languages have either no names at all, or no modern ones. This second kind of proof serves to confirm the first named conclusion, that the abode of the primitive Semites is not to be sought in Arabia. It shows by lingual evidence that before the division and formation of dialects the Semites had knowledge of the camel but not of the ostrich. They abode thus not in Arabia, where the ostrich is indigenous, and Arabia cannot consequently be regarded as the original place of the camel. The statement of Kremer, that before the formation of dialects the Semites could not have known the palm-tree and its fruit, that the oldest true expression for the date-tree is found in the language used by the Aramaic peoples inhabiting the Babylonian valleys—this statement Hommel feels compelled to question, and affirms that the tree must certainly have been known to the Semites, although its artificial fructification and production took place first only in historic times and indeed in Babylonia, the true seat of Semitic husbandry, in the Assyrian as also later in the Aramaic time. We conclude, then, that the abode of the primitive Semites shortly before their division cannot possibly be located outside the later Northern Semitic provinces; for in the old time the district in which the date-palm spread itself did not extend beyond the chain of mountains terminating the Semitic lands in the North and Northeast. And since the oldest native soil of the date-palm is the region of the middle and lower Euphrates and Tigris, and moreover since the tradition of the Semites from time immemorial has placed it there, we find ourselves referred again to that part of the land of the two rivers lying between Assyria and Babylonia. There the last station of the Semites before the division should be sought. The common primitive home of the Semitic as well as of the Aryan peoples is assigned by Kremer to High Asia. In the High Turan, west of Bolartag and of the high plain of Pamir, the primitive Semites could have dwelt in close contact with the Aryans, whence, following the course of the great water-courses, especially of the Oxus, the migration of the Semites might have taken place first towards the West and then round the southern shore of the Caspian sea and ever further towards the South-west. Thence they might have pressed their way through one of the Elburz-passes into the mountainous coun-

try of Media, and then through those old invasions from and towards Media, through the rocky defile of Holman, the entry in the deep basin of the Assyro-Mesopotamian low country might have taken place. We pursue these conjectures of Kremer no further. We content ourselves with the result, that the Mesopotamian plain was the abode of the Semites before that last migration which resulted in the form of the Semitic group of nations known to us and meeting us from the beginning of history. According to Hommel's conjecture, already before Media and Elam a part of the still united Semites (namely, those who afterwards became Babylonians) could have separated in order to migrate through the narrow Holman pass into the land of the Euphrates, while the remainder on and past the southern shore of the Caspian sea and then more northerly from above down over Mesopotamia could have occupied the later Semitic lands, then dwelling together here still a long time, they could have become one after another by further migrations and separations the different Semitic nations (Aramæans, Hebrews, Arabians). Again, there are lingual grounds which favor this view, just as there are lingual grounds which necessitate the conclusion, that the Semites who afterwards broke up into Northern and Southern Arabians (Sabæans), from which last again the Abyssinians branched off, must have been after their separation from the rest, and even in Central Arabia, somewhat longer together. On good grounds we are admonished against further attempts at reconstructing from the greater or less number of affinities between these or those of the Semitic languages the succession of the divisions and particular migrations of the Semitic peoples.

In the earliest historical time, to which we now turn, the eastern spurs of the Taurus mountains form the boundary of the Semitic nations on the North, the Zagros chain (from Lake Urmiah southerly to the Persian Gulf) on the Northeast, the Persian Gulf on the East, the Arabian Sea on the South, the Red Sea, the Isthmus of Suez and the Mediterranean Sea on the West. With the individual nations dwelling in ancient times within these bounds in mind, we direct our attention in the first place to Babylonia, the mother-land not only of the Babylonio-Assyrian, but also of the whole Northern Asiatic civilization in general. By Babylonia we understand the country on the lower course of the Euphrates and Tigris, from the place where the two streams approach each other to the Persian Gulf. When in the cuneiform inscriptions the kings of Babylon bear the title "king of Sumir and Akkad," these names designate South and North Babylonia, in the latter of which the city of Babylon lay. The cuneiform inscriptions enable us to discern in the Sumero-Akkadians the original (not Semitic) inhabitants of the land and the real founders of its civilization. Their language on account of its agglutinated character is counted to the so-called Turanian family. They were also the inventors of the cuneated letters. These, originally hieroglyphics, were gradually transformed into a writing by syllables, only without

ever losing their hieroglyphical character. With that non-Semitic element the Semitic element coming in by immigration now associated itself, which, first establishing itself in Northern Babylonia and then in South, contended a long time with the former for the mastery, until by degrees it triumphed and more and more impressed its stamp upon the country, only without being able ever completely to efface the traces of the non-Semitic element. From the Sumero-Akkadians the Semitic Babylonians obtained writing, religion and other elements of civilization which deeply impressed their national life, and which they themselves still further improved. As to Babylon, as a city, it is indeed a beginning of the Semites. Its history begins towards the last third of the third thousand years before Christ. Over a thousand years it was the metropolis of the country. Then it falls behind the newly flourishing daughter-city of Nineveh, which for over half a thousand years (from Tiglath-pileser I. to Assurbani-pal) maintains the ascendancy, till for Babylon under Nebuchadnezzar a last and indeed only short continuing prosperity begins, when it becomes "the capital city not only of Babylonia with Assyria but also so to speak of half the world." In 538 B. C. Cyrus brought the Babylonian kingdom to an end. The Babylonio-Assyrian language yielded to the Aramaic. (See art. Babylonia, vol. II., p. 42.) In regard to the Assyro-Babylonian religion, different articles of this work deal with the same, to which we must here refer. We remark only here—and this is of the highest importance in forming a judgment of Semiticism—that most of the gods supposed till now to be of purely Semitic origin, are not of Semitic, but, as can be shown, of Sumero-Akkadian origin. But not only religious considerations, but, as already remarked, other elements of civilization carried the Babylonians over in part from the Sumero-Akkadians, such as we perceive in the accurate astronomical annotations which we meet with in the old clay-tablets found in the ruins of Nineveh and Babylon, in the strict regulations for money, measure and weight in Babylon, and in the habitable structures and other things. We possess a number of epic and lyric poems which were translated from the Akkado-Sumerian into the Semitic idiom, together with poetic productions of Semitic origin. As to the Assyro-Babylonian literary works held by us, three epochs are to be distinguished: (1) The Old-Babylonian (from about 2000 to 1500 years B. C.) to which pertain the oldest Semitico-Babylonian royal inscriptions, the so-called legends of Izdubar, the great national epic of the Babylonians, which celebrates the deeds of King Izdubar of Erech, etc.; (2) the Assyrian, with the longer historical royal inscriptions (from about 1200 to 600 years B. C.); (3) the New-Babylonian, to which the inscriptions of Nebuchadnezzar and his successors, then the Assyrian translation of the tri-lingual Achæmenidæan inscriptions are to be assigned. If it is asked finally, what place is occupied among the Semitic languages by the Assyro-Babylonian, which has disclosed to us the cuneiform inscriptions, we reply, as already remarked, that it forms the bridge between the Northern Semitic and the Southern.

If the Arabic, in the antiquity and primitiveness of its forms, stands in the first place, the Assyro-Babylonian stands in the second. While the Assyrian strongly reminds us of the Hebrew in the sounds of its consonants, its pronouns are of the nature of the Hebrew, its numerals with their *istin* (comp. עַשְׁתֵּי) and *ihit* show a near relation of the Hebrew to the Assyro-Babylonian, just as the Niphal structure, closely joined on the other side with the Aramaic, shows such near relation through its predilection for reflexive forms, for the absence of an article, and the paraphrastic expression of the genitive through the relative pronoun and otherwise. Again the Assyrian shares with the Northern Arabic as well as with the Southern the vocalic termination of the nouns, the nasalizing of the pronunciation at the end of the same, especially with the Southern Arabic (Æthiopian) in the forms terminating in â for expressing tense, and in the form for expressing person in the Imperfect, etc. The Assyrian has conformed its reflexive forms to those found otherwise only in the Arabic and marked by an inserted *t* (iktatala).

We have above particularly indicated the districts of country which the Aramæans possessed in early times. If קִיר occurring in Amos IX., 5 is the region on the river Kur, the Κῦρος of the Greeks, which flows between the Black and Caspian seas and, uniting with the Araxes, discharges itself with the latter, then we get the idea that the immigration of the Aramæans to the territory afterwards occupied by them was from the country lying north of Armenia. Though considerable objections stand in the way of this supposition. (See art. Aram, vol. I., p. 600.) Looked at from the passage in Gen. X., 22 seq. (see vol. V., p. 601) אֲרָם is never used in the Old Testament as a collective name, but for designating particular races, provinces and kingdoms; consequently, when it is more accurately read, an appositional word is added, as אֲרָם דַּמֶּשֶׂק 2 Sam. VIII., 5 seq.; 1 Chron. XVIII., 5 seq., as by the Israelites before the Exile by far the greatest part of the Aramaic district is often simply called אֲרָם. Under Tiglath-pileser Aram, especially Damascus, whose last prince was Rezin, who combined with Pekah of Israel against the kingdom of Judah, was conquered by the Assyrians and made a dependent province. Later it was under Babylonian, then under Persian rule, till after the death of Alexander the Great it constituted a kingdom of Syria under the Sileucidæ and thus embraced Judea also. After Pompey (B. C. 64) it came under Roman sway. The religion of the old Aramæans has its roots in Babylonia. As to the language, the Aramaic dialects referred to above stand as far from that which we call primitive Semitic, as the Arabic stands near to it. Concerning the peculiarities of Aramaic see vol. I., p. 603.

Finally, the Aramaic language and writing were really long ago the commercial language and writing of anterior Asia, and filled nearly the place which possibly the English or French fills at the present time. After the fifth century B. C. not only the Assyro-Babylonian in Babylonia, but also the Hebrew in Palestine

yields to it. To the Aramaic pertain the "Chaldaic" portions of the Old Testament, which are better known as West or Biblical Aramaic. The principal part of Aramaic literature possessed by us begins, however, with the Syro-Christian literature, which embraces Biblical Interpretation, Dogmatics and Polemics, Martyrology and Liturgies. The oldest Syrian document still extant is the translation of the Old and New Testaments, which belongs probably to the last part of the second century after Christ. In the old Aramaic districts dialects of the East-Aramaic are still spoken, as in Tûr Abdîn on the upper Tigris. The so-called New Syrian is the present written language of the Nestorian Christians near Lake Urmiah and in Kurdistan (see art. "Aram").

Passing to the Hebrews in a narrower sense we take our starting-point again from the ethnological table of Genesis x., as supplemented by chapter xi. In Gen. x. we see the genealogy which, in the enumeration of the descendants of Japheth and Ham, gave names to most of the races and countries, as they were seen at the time of the narrator, with Arphaxad, the ancestor of the Abrahamites and Joktanites who appear as persons. For the names Arphaxad, Salah, Eber and the sons of Eber are names of persons. Then the younger branch of Eber's posterity diverges and is continued (Gen. x.) in the great number of peoples which sprang from him, while the other branch (Gen. xi.) proceeds in the patriarchal line till it comes to the sons of Terah: Abram, Nahor and Haran. For the history is intended to be a record of the descendants of Abram. The house of Terah was still a family when Abram was born, and not a tribe, but a family with numerous servants. It lived among growing and extending clans, which became nations which warred with one another, so that slaves came of prisoners of war. The place where the family of Terah lived is called in Gen. xi., 28 אוּר כַּשְׂדִּים, Ur of the Chaldees, the present El-Mugheir, south of Babylon on the right bank of the Euphrates. Terah left his native country after the death of his son Haran and migrated further north with Abram and with his grandson Lot. The termination of his wandering is called the land of Canaan. But the course his journeying took appears from the circumstance that Terah remained on the way in Haran, the subseqent Κάῤῥαι, and thus in the neigborhood of the later Edessa. We see that Terah ascended the Euphrates, in order to come to a place where he might more easily cross over. That he really had such place before him, appears from the fact that in the direction in which he approached the Euphrates, the later Thapsacus (Heb. תִּפְסַח = passage, ford) lay. What could now induce him to journey to the land of Canaan, lying between the Jordan and the Mediterranean Sea? He went thither in order to widen the sphere in which up to this time the descendants of Sem had spread abroad. From the land in which the Semitic races had already extended themselves, he went forth into one not yet Semitic, perhaps into one not yet generally occupied. It is worthy of notice, as appears from Gen. x., 18, how the narrative proceeds after speaking of

the descendants of Canaan: afterwards the families of the Canaanites were spread abroad, and even southwards to Gaza and even to Lasha, which probably lay at the entrance into the vale of Sodom, and thus in the Jordan valley. Could now this spreading abroad of the Canaanites, since it is expressly indicated as occurring afterwards, not have taken place at the time when Terah left his home, so that he might seek out a yet uninhabited land? Then would Gen. xii., 6 be more intelligible, where it expressly declares that at that time, when Abram came into Canaan, the Canaanite was in the land. Terah himself, however, abandoned his project of continuing his journey to Canaan, and remained on the other side of the Euphrates, probably because he perceived that in the mean time the Canaanites had spread themselves abroad from the Sidonian coast over the land into which he would migrate. Then Abram would be drawn to Canaan under altogether different circumstances from those under which his father Terah formed the purpose of migrating thither. The latter had himself chosen the land to which he would go, and then of his own accord gave up the design of going thither. Abram received a divine revelation, which summoned him to finish the migration which his father had given up. According to the representation of Genesis, great importance attaches to the fact that it was not Abram's own decision, but a divine manifestation made directly to him, which lead him to leave his father's house and, accompanied only by the son of his deceased brother, further to journey into the country which was already occupied by strangers. In a country where, severed from connection with the Semitic race, he ran the risk of losing his own and his nephew's posterity among a strange people, he should—so ran the promise—become a great nation. His descendants, and he in and through them, should become a blessing to all the nations of the earth, that is, should be the medium of the realization of that salvation which, according to Genesis, had been revealed from the beginning to mankind as the goal of their history. Abram, believing the promises which had been spoken to him, obeys the divine command and journeys to Canaan. With this act of obedient faith on his part begins the history of that people of Semitic lineage, whom we call the people of the history of salvation, because to them was made the revelation of the living God touching the salvation of the world,—the revelation which issued in the coming of Jesus Christ, the Saviour of Israel and of the world. In this place we pursue no further the history of this people, which, as appears from its own testimony, is not to be placed on the same line with the history of the other Semitic nations. Nor as we here combat the modern view of the history of Israel as it is set forth in the Reuss-Wellhausen criticism of the Pentateuch. The newly deciphered Assyro-Babylonian and Egyptian monuments lend substantial support to the credibility of that history, not only as it pertains to a later period, as the time of Israel's sojourn in Egypt, but also to the time of the patriarchs, especially the time of Abram. Recently an attempt has been made to show traces also of a non-Semitic

(Sumero-Akkadian) influence in the language and civilization of the Hebrews. Such traces are indisputably present. Since the Assyro-Babylonian antiquity has been disclosed, an agreement has been pointed out between its traditions and the history contained in the Sacred Scriptures. We call to mind among others an account of the flood in the cuneiform inscriptions forming an episode in the so-called Izdubar-legends, which strikingly reminds us of the biblical account. Here manifestly we have a common tradition. But as with every thing that is common, we must not forget the distinction, which is perceptible here and there in the estimate of such traditions, and we must especially guard against extending in a manner to the Semitic generation generally that which constitutes Israel's religious peculiarity, and thus consider a development which characterizes Israel as a development peculiarly Semitic. The Old Testament religion is unique, in that it rests upon the revelation of the living God and demands as such an unique history —a history not to be estimated in the same manner as profane history. As opposed to the conclusions of the negative criticism, which certain Assyriologists have attempted to draw from the close connection of the Mosaic with the Babylonian ancient traditions, the high age and the original and significant character of the tradition of the creation, of paradise, of the fall, and of the deluge, have been pointed out and defended, so that instead of seeing in them a later plagiarism, we may rather see an old monotheistic parallel to the succeeding polytheistic Izdubar-legends of the Babylonian literature. Here, however, we pursue these thoughts no further; but this is the place to consider the influence which Egypt has had upon the development of Semiticism. Manifold relations always existed between Egypt and the Semites. The Old Testament tells us of a journey to Egypt twice made by Abram, and of Israel's sojourn in Egypt of four hundred years; and we know of the expeditions of the Pharaohs to Syria and Mesopotamia for plunder, made two thousand years before Christ. Semites, the so-called Hyksos, ruled a long time in the eastern part of the land of the Delta, adopted the manners and customs, the language and writing of the subdued Egyptians, but impressed their own stamp—a stamp never more to be entirely effaced—upon the entire civilization, the religion and art, and even upon the language of the Nile Land. The time of the Hyksos was the occasion of the influence of that Egyptian civilization upon Phœnician antiquity, whose first and most important expression was the borrowing of the Phœnician writing from the Sacerdotal, which became the mother of all the Semitic alphabets.

In regard to the language spoken by the descendants of Abram, the Hebrew, much may be said for the opinion that it was first received from immigrants to Canaan coming from an old Aramaic land, from western Mesopotamia, and thus originally speaking Aramaic. In Isa. XIX., 18, the Hebrew is designated as שִׂפַת כְּנַעַן. That the Canaanites spoke a language related to the Hebrew, appears from the names of races, provinces and places in Canaan, which for the most part

are older than the Israelitish migration; moreover the old Canaanites stood in close relationship to the Phœnicians; and that their language was closely related to the Hebrew has already been remarked. But how came these peoples with a Semitic language, if they, as the ethnological table declares, belonged to the Hamitic race? In the first place there is the assumption of an exchange of languages. The only question is, whether such exchange took place. Have we to assume an original Semitic population in Canaan, from whom the Semitic idiom passed over to the immigrating Canaanites, or had there been a long and close living together of the Hamites and Semites in the southern districts of the Euphrates and Tigris, before the former journeyed westward? For the latter supposition there are weighty reasons. In its favor it may be said, that the Sacred Record indicates a future important position to the Hamitic race on the Euphrates, since it (Gen. x., 8 seq.) refers the founding of the Babylonian empire to the Hamitic Nimrod; that otherwise an ascendancy of the Hamites in the land of the Euphrates, before the Semites came upon the scene, would be out of the question; that the manifold contact of the civilization and religion of the Phœnicians, among others, with those of the Babylonians proclaim also the eastern descent of the former. Be this, however, as it may: that an exchange of language took place with the Terahites in their migration, is evident from the testimony of Gen. xxxi., 48. Jacob and Laban have each the same family origin, and still the latter called the heap of stones, which they erected, יְגַר שָׂהֲדוּתָא (Aramaic), and the former גַּל עֵד (Hebrew). The only explanation of this is the supposition that Abram adopted the dominant language of the country, into which by divine command, he journeyed. While we refer the reader for information concerning the Hebrew language and its history to the article of this work which deals with the subject, we only remark further, that the Old Testament exhibits dialectical differences of the Old Hebrew, especially a Northern Hebrew, influenced by the neighboring Aramaic, in distinction from the pure Judean Hebrew, whose classic representatives appear in Micha and Isaiah; perhaps also a Southern or Eastern Hebrew which approaches the Arabic. The old Hebrew was spoken not only in Canaan, but also in the country east of the Jordan, particularly in Moab, with unimportant dialectical deviations. This last has been shown by the successful finding in 1868 of the Moabite stone among the ruins of old Diban. After the fifth century before Christ the Hebrew in Palestine yields to the Aramaic. The Phœnician, according to all those inscriptions and particular words, which have been correctly read, agrees, with unimportant exceptions, with the Hebrew; only as correctly written it has this peculiarity, that in it the vowel-letters (ו and י) are usually omitted where they quiesce, which may be regarded as a remnant of the old orthography. Finally, the greater number of existing monuments are not really old. Comparatively speaking the more important inscriptions belong to the time immediately before Christ, the coins to the period of the Seleucidæ and

the Romans, the inscription of Marseilles made known in 1846 to the fourth century before Christ, while the Phœnicians of Ipsambul are considerably older. Upon the soil of North Africa the Phœnician got its peculiar character. The Pœnulus of Plautus and Inscriptions make us acquainted with the New Punic.

Touching the Arabic group of languages, of which it can be said that they are strongly marked by the genuine Semitic type, we would refer our readers for a discussion of most questions which here come under consideration to the article "Arabien" (vol. I., p. 589), where also an explanation is given of the words of Holy Writ concerning the descent and ramification of the Arabians. We confine ourselves to the following observations. We distinguish between the Central and Northern Arabians, usually simply called Arabians, and the Southern Arabians or Sabæans (Himjarites) (Heb. שְׁבָא); also the Abyssinians who wandered from Southern Arabia into the mountainous regions of Africa. While the Northern Arabians were only first at a late date, indeed only first by Mahomet formed into one great, well arranged commonwealth, the Southern Arabians had already in a more ancient time distinguished themselves not only by the building of great cities, but also by the founding of great States, and generally by a stable civilization. According to the Old Testament the Sabæans were celebrated for their wealth in frankincense, spices, gold, and precious stones (1 Kgs. x., 1 sq.; 2 Chron. ix., 1 sq.; Isa. lx., 6; Ezek. xvii., 22 sq.; xxxviii., 13; Ps. lxxii., 14), and at the same time greatly by their trade (Ps. lxxii., 10; Job vi., 19). Indeed in early times they were, next to the Phœnicians, the most important commercial people of anterior Asia. According to the tradition of the Arabians, the great grandson of Kachtan, the ancestor of the Southern Arabians, built Abd-Schams, equivalent to Saba, the capital of Sabæa, which the ancients called sometimes Saba (since they applied the name of the people to the city), and sometimes Mareb (upon inscriptions Marjab, by Arabian geographers مَأْرِب), and which was discovered again in 1843, east of the present San'â. In the first century before Christ, Harith, a descendant of Himjar, gained the ascendancy over the kingdom of the Sabæans. Since then the Himjarites have been the ruling people in Yemen. In Gen. x., 28; 1 Chron. i., 22, the שְׁבָא appear as the sons of Joktan, a descendant of Eber, as also in the Arabic traditions; in Gen. xxv., 3; 1 Chron. i., 32, as a descendant of Abraham by Keturah, in both cases thus as Semites; whereas in Gen. x., 7; 1 Chron. i., 9, the שְׁבָא are Cushites, and thus Hamites, like the סְבָא, with whom they are named in Isa. xliii, 3; xlv., 14; Ps. lxxii., 10. By סְבָא we are to understand according to Josephus (Ant. 2, 10, 2), Meroe, a province of Æthiopia enclosed by the White and Blue Nile (the present Sennâr) with a similarly named capital. If we assume—and we have seen above that much may be said in favor of the supposition—that the Hamites, crowded from the lands of the Euphrates to the south-west, mingled with the Semites in Southern Arabia, whence then followed their migration to Habesh, it becomes clear on the

one hand that the table of nations recognizes Cushites also in Arabia (שְׁבָא and דְּדָן), on the other hand that the same races are represented as Abrahamitic, doubtfully Joktanitic, and thus as Semites, just as the table of nations names the Havilæans and Sabæans (Gen. x., 7, 28 seq.) as Cushitic and thus as African, also as Joktanitic and thus as Semitic. That the African Sabæans are fundamentally identical with Arabians, cannot be doubted. The Æthiopians stood in close contact with the Sabæans. The commercial relations of the two peoples are old, their languages strongly resemble each other; the Æthiopic writing originated in the Sabæan. We know the Southern Arabic from numerous Himjaritic and Sabæan inscriptions, some of which date back even to the 8th century before Christ. The Æthiopic or Ge'ez (that is, the language of the free) exhibits a literature from the time when the Æthiopians went over to Christianity (third century after Christ). It is closely related to the Northern Arabic as well as to the Southern, is not less rich and improved than the latter, and has moreover a considerable number of words common to the Hebrew and Aramaic, which are not found in the Arabic. It differs also still further from the latter, for example, in the formation of the Imperfect and case-endings (excepting the accusative). In many respects it has preserved an ancient type as have all the Semitic languages, among which it stands alone and peculiar through the development of the *u* having the guttural and palatal sound.

In the fourteenth century after Christ this language, by a change of dynasty, was displaced by the Amharic dialect which is still spoken in Habesh, while the Ge'ez language remained only for sacred and ecclesiastical uses. The present dialects, the Tigre and Tigrina, are to be regarded as a dialectical development of the Ge'ez, with which the Amharic stands in remote relationship.

The Arabic, which has most faithfully preserved the Semitic type, is one of the richest and most polished and, by its diffusion and importance for literary and historical purposes, one of the most remarkable languages of the world. What we call the Arabic is the northern—the chief dialect spoken at Mecca, the language of the Koran, and which was made by Mohammed the language of literature and general intercourse. The Arabic literature and, of course, our knowledge of the language begins shortly before Mohammed with numerous poems of diverse character, followed by the Koran. After the first Abbasides and the building of Bagdad (in the ninth century), besides being used in the national literature, it flourished also indeed on foreign soil and was employed in treating of scientific subjects, as philosophy, mathematics, and the natural sciences. The true national literature of the Arabians consists in an important succession of poets, grammarians and rhetoricians, historians and geographers, which closes only with the fourteenth century after Christ. A language like the Arabic could hardly be wanting in dialectical variations, and it is worthy of note that many of its dialectical peculiarities agree more with the Hebrew than does the common

written Arabic language. This is true especially of the so-called vulgar Arabic. This exhibits again various dialects, as at the present time an Algerian, an Egyptian, a Maltesian, and a Syrian.

We have already remarked that in the fifth century before Christ the Babylonio-Assyrian and the Hebrew yielded to the Aramaic. With the advent and diffusion of Islamism the Arabic became the dominant language not only in the old Semitic lands, but also beyond these, not only in Middle and Northern Arabia, in Palestine, Syria and the Euphrates region, but also from the north-west of Africa along the entire northern coast to Egypt inclusive, small tracts of country excepted, where at the present time the Aramaic still prevails, or where, as in Abyssinia the Amharic, or, as in Southern Arabia, a daughter-language of the Sabæan —the Machri, is spoken.

If we consider the age of the literary works preserved to us in the different Semitic languages, we meet with this peculiar phenomenon, that the literature of that Semitic people whose language is marked by the greatest antiquity of forms, namely, of the Arabian people, is in respect of age the youngest. After this, going backwards, we should first meet the Æthiopic, then the Aramaic, then the Phœnician monuments which have been preserved to us. Then would follow the New Babylonian and the oldest Southern Arabic inscriptions, then the Assyrian. Next following would be the oldest portions of Old Testament literature, as the song of Deborah, parts of the Pentateuch, etc. The highest age would be adjudged to the Old Babylonian monuments, to the oldest Semitico-Babylonian royal inscriptions, to the so-called Izdubar-legends, etc. There liés then between the oldest assignable date of the Assyro-Babylonian literature and that of the oldest Arabic a period of more than 2000 years.

We have now, having attempted a survey of the Semitic races and languages, to pass to the question of the character of the Semites, and to point out what part they have accomplished in the general work of civilization as in contradistinction from the Indo-Germans. In the first place, the keen dialectics of the understanding, the aiming above every thing at logical separation and analysis, has been pointed out as characteristic of the Semites in contrast with the comprehensive intuition and thought of the Indo-Germans. With the latter there is a tendency from the particular to the general under which it is comprehended, while with the former it is from the general to the particular into which it is analyzed. Accordingly the Semite, especially the Hebrew, has no word for world. He designates the same—and we find this in the first verse of the Old Testament—by the twofold name of Heaven and Earth. And as illustrative of the peculiarities of Semitic grammar as contrasted with the Indo-German: the blending into unity of the diverse elements of the latter, is wanting in the former. The Semitic, with the exception of proper names, knows nothing of compounding, nothing of arranging matter in periods; the thoughts follow each other without connection.

If now we must concede to the Semites greater gifts of reasoning, greater consistency of thought, and also greater energy of action and feeling than those which characterize the Indo-Germans, on the other hand we must grant to the latter greater diversity of talent, greater originality, which has fitted them for performances in which they stand incomparably higher than the Semites, with whom at the same time the undiminished merit will ever remain, that they—we speak here of the civilization derived from Babylon—mediately transmitted the elements of civilization, important to the Indo-Germans and first borrowed indeed by other nations, and that later, as this was done through the Arabians, they then appropriated for half a thousand years the culture created by the Indo-Germans, and so saved the western lands.

A natural disposition for monotheism has been ascribed to the Semites, and it has been asserted that this is the original form of religion with all the Semites. But proof of this assertion has not yet been produced. The religion of the people passing for the oldest civilized Semitic nation, is in its first and oldest phase polytheistic. As regards the Israelitish nation, we find indeed monotheism with them; but this was not developed in a natural way from their history. There is no stronger argument against the assumption of a natural disposition to monotheism on the part of this people, than is furnished in their own history, which shows us what sorrows befel them, till they learned, immovably to hold by one God, who had revealed himself as their Redeemer. Finally, in regard to the Arabians, the religion of the old pre-Islamitish Arabians is fundamentally a star-worship, and the monotheism introduced by Mahomet is no product of an Arabian Semiticism, but flowed from the two monotheistic religions, the Jewish and the Christian, which already at the time of Mohamet had gained a strong footing on the Arabian peninsula.

THE HEBREW SYNONYMS בִּקֵּשׁ AND דָּרַשׁ.

By Rev. Philip A. Nordell,

New London, Conn.

The difference in meaning in these verbs is so slight that they are generally used indiscriminately to express the idea of seeking or searching. The primary meaning of בקש seems to be *to cleave*, with the purpose of penetrating a thing to ascertain its contents. It does not designate a searching with the hands, i. e., a *feeling*, *groping* after something, as the habit of the blind is, which idea is expressed by גָּשַׁשׁ, מָשַׁשׁ, or חָפַשׁ (ψηλαφάω). On the contrary, it presupposes the power and use of vision, viz., *to look into* a thing, or *to look after* something not in sight, hence to seek. דרש reaches a similar idea of seeking from the primary meaning of *rubbing*, or wearing off the surface, and so of penetrating, breaking in, for the purpose of finding something.

From their common relation to material things ("The asses which thou wentest to seek," לבקש, 1 Sam. x., 2; "And Moses diligently sought, דָּרַשׁ דָּרַשׁ, the goat," Lev. x., 16), both words pass into higher spiritual relationships; but, while still almost parallel in meaning, we perceive a tendency to differentiation. דרש develops a spiritual meaning more frequently and profoundly than בקש. The latter even in its higher application to prayer or supplication, whether offered to an earthly monarch (Esther iv., 8; Neh. ii., 4), or to God (Ezra viii., 23), looks more to the external act, while the former looks more to the internal state or attitude of the suppliant. בקש, accordingly, is used in the common phrase *to seek the face of Jehovah*, a theocratic expression for appearing before him in his temple, the place where his "face" or presence is revealed, and where he enters into intercourse with his people (Ps. xxiv., 6; xxvii., 8, etc.). In the simpler phrase, לבקש את־יהוה *to seek the Lord*, this term still preserves its outward, theocratic aspect toward the worship centering in Jerusalem, as in 2 Chron. xi., 16, "Such as set their hearts to seek the Lord God of Israel came to Jerusalem to sacrifice;" xx., 4, "Out of all the cities of Judah they came to seek the Lord;" Zach. viii., 22, "Many people and strong nations shall come to seek the Lord of hosts in Jerusalem." But when, on the contrary, Jehovah is approached, not for the purposes of ordinary worship, but with an anxious desire to obtain his help in some personal (Gen. xxv., 22), or national (2 Chron. xxxiv., 21) danger, or to ascertain his will in respect to any contemplated enterprise (1 Kgs. xxii., 5), דרש is invariably used, for this directs attention to the inner condition of the mind or heart, rather than to the mere outward act. This distinction is very apparent in such a passage as Deut. iv., 29, "If from thence ye shall seek, בקשתם, the Lord

thy God, thou shalt find him, if thou search, תִּדְרְשֶׁנּוּ, for him with all thy heart and all thy soul." That the condition implied in בִּקַּשְׁתֶּם was regarded as literally as circumstances permitted after the people had been carried into captivity, we learn from Dan. IX., 3. The exiled prophet could not present himself before Jehovah in the temple, for it lay in ruins. But he who habitually prayed with his windows "open toward Jerusalem," would certainly not neglect to do so when on an occasion of supreme importance, he "set his face unto the Lord God, to seek, לְבַקֵּשׁ, prayer and supplications, in fasting, and sackcloth, and ashes." Here the preponderating reference in the word plainly is to the external, elaborately formal aspect of the seeking, while the burdened spirit of the suppliant is sufficiently indicated in the prayer itself.

Far more than בקש, דרש points to a real trouble or concern of the soul that exhibits itself in an active striving after the person or thing which is sought. Hence it becomes the most appropriate, as it certainly is the most frequent, term used to denote the soul's seeking after God. When used in connection with the law of the Lord, it points to a seeking for that which does not lie upon the surface, but which can only be attained by a deeper penetration into its spirit. "I have sought, דָּרַשְׁתִּי, thy precepts," Ps. CXIX., 94; "Ezra prepared his heart to seek, לִדְרוֹשׁ, the law of the Lord," Ezr. VII., 10, i. e., *to study* it so as to master its contents. Hence מִדְרָשׁ, a study or commentary on an inspired writing, a search into its deeper sense. But when a mere outward, superficial knowledge of the law is spoken of, such as the people received from the priests, Mal. II., 7, בקש is the word used.

In many, perhaps most, occurrences, these words may be rendered, as in fact they are, by *seek*, *quærere*, *ζητεῖν*; yet in many places the inclination of the one toward the outward, formal act, and of the other toward the inner spiritual process, is quite manifest, even when it may not be possible to carry this distinction into a translation, as in Ps. CV., 4, דִּרְשׁוּ יְהוָה וְעֻזּוֹ בַּקְּשׁוּ פָנָיו תָּמִיד, where the AV. renders both verbs by *seek*, the Vulg. by *quærite*, and the LXX. by *ζητήσατε*.

HEBREW POETRY.

By Professor Charles A. Briggs, D. D.,

Union Theological Seminary, New York City.

At the request of Prof. W. R. Harper I propose to give a series of articles upon Hebrew Poetry, in order to set forth the doctrine of its structure. Those who desire information with regard to the history of the discussions on this subject will find it briefly set forth in my *Biblical Study* (pp. 255 seq.). It is sufficient to state here that the statements of Josephus, Eusebius and Jerome that Hebrew Poetry is composed of hexameters, pentameters and trimeters are essentially correct. But we must banish from our minds any measurement of the feet such as we find in Greek, Latin and Arabic poetry. Moreover, we cannot agree with Dr. Bickell that Hebrew poetry is measured by syllables, without regard to quantity, as in Syriac poetry, so that there is a constant succession of accented and unaccented syllables, and hence either iambic or trochaic feet. Hebrew poetry is at a still earlier stage of development than Syriac poetry. It does not count the syllables or measure the feet; but it counts the words and measures by the beats of the accent.

The Măqqēph is used in the Massoretic system as a guide to cantillation. It is frequently placed where the rhythm requires it. But cantillation is very different from the proper rendering of poetry. It is necessary, therefore, to disregard the Massoretic Măqqēphs. However, the use of the Măqqēph for cantillation rests upon an older use for the rhythm. The Măqqēphs must be inserted, therefore, wherever the rhythm requires it, for this is a device whereby two or more words are combined under one rhythmical accent.

I. THE HEBREW TRIMETER.

The simplest and earliest form of Hebrew verse is the trimeter, measured by three rhythmical accents. There are dimeter lines, but there is no piece of poetry in the Hebrew Bible that is constructed of dimeters. They are used merely to give variation to the trimeters, especially at the beginning or close of a strophe, or where it is important that there should be a pause in the movement of the thought or emotion.

The Book of Numbers has preserved for us several pieces of poetry that are ascribed to Balaam. These all have the trimeter movement. We shall use them as illustrations, and from them, by induction, describe the several kinds of parallelism.

מן־ארם ינחני בלק
מלך־מואב מהררי קדם

לכה ארח־לי יעקב
ולכה זעמה ישראל
מה־אקב לא־קבה אל
ומה־אזעם לא־זעם יהוה
כי־מראש צרים אראנו
ומן גבעות אשורנו
הן־עם לבדד ישכן
ובגוים לא יתחשב
מי־מנה עפר יעקב
ומי־ספר את־רבע ישראל
תמת נפשי מות־ישרים
ותהי אחריתי כמהו

Numbers xxiii., 7–10.

Every line has the three rhythmical accents except the eighth, which is a dimeter. Such lines frequently occur in the trimeters. They were often designed by the poet; but there are instances in which we may doubt whether the Massoretic text has preserved the original line of the poem. There are also examples where the secondary accent of a long word has the power of a rhythmical accent. It is our opinion that line 8 of our poem, in its original form, read—

ומן ו גבעות ו אשורנו

There is no consistency of usage in the Massoretic text in the use of the preposition מן. Sometimes it is separable and at other times inseparable, and again it is separable and combined by a Măqqēph. Mistakes of copyists were so easy here that we cannot be sure, in many cases, in which way the original text existed. And in the lines of poetry, where there is no clear reason for departing from the rhythm, the prepositions should be separable or inseparable, as the rhythm requires. In this piece we have removed one Massoretic Măqqēph in line 2, where it combines two words of four syllables under one accent and reduces the line to a dimeter. We have inserted the Măqqēph in four cases, in no instance making more than three syllables. We have corrected the text of line 12 after Orelli, in accordance with the parallelism, so as to read מי ספר instead of מספר. We translate this piece into English prose, preserving the parallelisms:—

1. From Aram Balaq brings me,
2. The King of Moab from the mountains of the East:
3. "O come, curse for me Jacob,
4. And O come, execrate Israel."
5. How can I denounce whom 'El doth not denounce?
6. Or how can I execrate what Jahveh doth not execrate?
7. For from the top of the rocks I see him,
8. And from the hills I spy him.
9. Lo, a people alone, he dwelleth,

10. And he reckons himself not among the nations.
11. Who hath numbered the dust of Jacob?
12. Or who hath counted the fourth of Israel?
13. Let me, myself, die the death of the upright,
14. And let my last end be like his.—(Num. XXIII., 7–10.)

There are several fine specimens of parallelism in this piece. Lines 5 and 6 give us a complete synonymous distich in which the three terms are synonymous with each other, "denounce" with "execrate," twice, and "'El" with "Jahveh." Lines 11 and 12 are synonymous in two terms, "counted" with "numbered," and "Israel" with "Jacob," but there is a progress in the third term from "dust" to "fourth part." Lines 1 and 2 are synonymous in "King of Moab" with "Balaq" and "mountains of the East" with "Aram," but the third term of line 1 does not appear in line 2; it is implied, however. Lines 3 and 4 give the second and third terms as synonymous, but the first term is identical. Lines 9 and 10 are synonymous in thought, but there is no close correspondence of the terms. Lines 13 and 14 give the synonymous parallels in the single term "last end" and "death," but in other respects the thought is synonymous without exact correspondence of terms. Thus this poem is composed of seven couplets all synonymous and yet varying, so that sometimes the correspondence is in a single term, and then it extends to two or three terms, and then again it is general and without correspondence of any one term with its mate.

The second poem of Balaam (Num. XXIII., 18–24) has the same trimeter movement, but it extends to twenty-two lines. There is but one short line (l. 20). But this may be explained in the same way as in the previous poem, by making the preposition separable (cf. Exod. XV., 5). We remove the Măqqēphs in three instances and insert them in four cases:—

1. Rise up, Balaq, and hear thou,
2. O give ear unto me, son of Zippor.
3. 'El is no man that he should lie,
4. Neither a son of mankind that he should be sorry.
5. Hath he said and will he not do it?
6. Or hath he spoken and will he not establish it?
7. Lo, to bless I have received (commandment);
8. And if he bless I cannot reverse it.
9. He doth not behold trouble in Jacob,
10. And he doth not see misery in Israel.
11. Jahveh his God is with him,
12. And the shout of a king is in him.
13. 'El has been bringing him out of Egypt,
14. As the swiftness of the yore-ox has he.
15. For there is no magic in Jacob,

16. And no divination in Israel;
17. At the due time it will be said of Jacob,
18. And of Israel, what hath 'El wrought!
19. Behold, the people rises up as a lioness,
20. And as a lion lifts himself up:
21. He will not lie down until he devour prey
22. And drink the blood of the slain.—(Num. XXIII., 18–24.)

There is synonymous parallelism of three terms in lines 5 and 6, 9 and 10, 15 and 16; of two terms in lines 1 and 2, 3 and 4, 19 and 20, 21 and 22; of one term in lines 7 and 8, and 11 and 12. There are several distichs that present new features. Lines 13 and 14 give progressive parallelism, in that line 14 is a complement of 13. "'El has been bringing him out of Egypt," and in this bringing up he is like the gigantic ox of ancient times. The progression here is in the form of a simile. Lines 17 and 18 give a specimen of the marching parallelism. The RV. mistakes it by attaching "of Israel" to the previous line, destroying the rhythm of both lines and the parallelism at the same time. The first member of line 18 is synonymous with the last member of line 17, and from this as a base the line advances to the climax "What hath 'El wrought!" Lines 7 and 8 give a specimen of mixed parallelism. There is the identical term "bless" which serves to emphasize the antithetical parallelism in the single term "reverse" with "received."

The third poem of Balaam (Num. XXIV., 3–9) has exactly the same structure and length as the second poem. We remove two Măqqēphs and insert three. We amend the text by omitting the relative pronoun of line 4, as a prosaic addition to the text. It is not common to use the relative pronoun in Hebrew poetry. No poet would destroy his rhythm by using it where it is unnecessary. We change the Massoretic accents of verses 6 and 7 so as to read—

מִשְׁכְּנֹתֶיךָ ׀ יִשְׂרָאֵל ׀ כִּנְחָלִים
נְטָיוּ ׀ כְּגַנּוֹת ׀ עֲלֵי-נָהָר

The text of verse 8 is corrupt and the versions differ in their renderings. The Massoretic חִצָּיו = arrow, is against the context, which refers to the yore-ox and the lion, and the use of arrows is inappropriate to these animals. It seems to us that the original reading of line 18 was

וְעַצְמֹתֵיהֶם ׀ יִגְרֹם ׀ וּמָחַץ

The Massoretic וְחִצָּיו יְמָחֵץ has arisen by a mistake in rewriting the end letters ח and צ. There are three dimeter lines, e. g., 14, 21 and 22, where the variation seems to be intentional.

1. The oracle of Balaam, son of Beor;
2. Yea, the oracle of the man with closed eyes,
3. The oracle of one hearing the sayings of 'El,
4. Who beholds the vision of Shadday

5. Fallen down and with eyes uncovered.
6. How excellent are thy tents, Jacob,
7. Thy tabernacles, Israel, as vales,
8. Spread forth as gardens by a river,
9. As lign-aloes which Jahveh planted,
10. As cedars beside waters.
11. May water flow from his buckets,
12. And his seed be on many waters,
13. And may his king be higher than Agag,
14. And may his kingdom exalt itself,
15. 'El has been bringing him forth from Egypt,
16. Yea, as the swiftness of the yore-ox has he.
17. He eateth up the nations his adversaries,
18. And their bones gnaweth and crusheth,
19. He doth couch, doth lie down as the lion,
20. And as a lioness; who would stir him up?
21. Blessed be those blessing thee,
22. And cursed be those cursing thee.

This poem gives additional features of parallelism. The poem opens with a pentastich describing the condition of the prophet under the influence of the prophetic mania. The first three lines begin with an identical term, "oracle." The second line has its second term synonymous with the second term of the first line, but its third term is a new idea, "with closed eyes." The third line has its second term synonymous, but its third term is new, "sayings of 'El." The fourth line gives three terms which are synonymous with the second and third terms of the previous line. The fifth line is progressive to the fourth, presenting a new thought in the climax of the pentastich.

We then have a second pentastich. Lines 6 and 7 have two terms in synonymous parallelism, but the third term of line 7 is progressive in the simile "as vales." This is followed by three other similes in steady synthesis of the lines.

We have next two tetrastichs, the first composed of two synonymous couplets. The second begins with a tetrastich in which Israel is compared with a yore-ox. Line 16 is progressive to line 15. Lines 17 and 18 are synonymous, save that the object is emphasized in line 17, "nations, his adversaries;" but the verb is emphasized in line 18, "gnaweth and crusheth." We next have a distich which is synonymous in the terms "lion" with "lioness," in order to the strong antithesis of "doth couch, doth lie down" with "who will stir him up?" The poem closes with an antithetical distich.

The fourth poem of Balaam is composed of a longer piece and several short ones (Num. XXIV., 15–24). The larger poem is composed of sixteen lines describing the subjugation of Moab and Edom to Israel. The oracle against the Ama-

lekites is a distich, and those against the Kenites and Assyria, tetrastichs. We remove one Măqqēph and insert five. We change the text by transferring "his enemies" to line 16. It is a plural and inappropriate, where it is, both to the structure of the line and the sense. It is, moreover, needed in line 16 to supply the verb with an object and complete the line. Furthermore, the line to which it is attached is a repetition of the previous line, with the single exception of the use of Seir for Edom, and it should be stricken out. We also change the meaningless מעיר into שעיר in line 17. There is but one dimeter in this poem and it is where we would expect it, at the beginning of the oracle against the Kenites.

1. Oracle of Balaam, son of Beor,
2. Yea, oracle of the man with closed eyes,
3. Oracle of one hearing the sayings of 'El,
4. And of one knowing the knowledge of 'Elyon,
5. Who beholds the vision of Shadday,
6. Fallen down and with eyes open.
7. I see it, but it is not now;
8. I observe it, but it is not near;
9. A star doth advance out of Jacob,
10. Yea, a sceptre doth arise out of Israel,
11. And it doth smite through the corners of Moab,
12. And it doth break down all the sons of tumult.
13. And Edom has become a possession.
14. Yea, Israel is a doer of valient deeds,
15. Yea, let one out of Jacob have dominion over his enemies
16. And destroy the remnant of Seir.

The parallelisms of this piece present few additional features. The poem opens with a hexastich. It differs from the first pentastich of the previous poem only by the insertion of an additional line (l. 4) which is entirely synonymous with the previous line. This hexastich is followed by another hexastich which is composed of three synonymous couplets. These three couplets are completely synonymous within themselves, but are each progressive to its predecessor. The poem concludes with a tetrastich of introverted parallelism, that is, the last line of the four is in synonymous parallelism with the first line. The middle lines are also in synonymous parallelism, save that the third line has an additional term defining more closely the dominion.

The oracle against Amalek is an antithetical distich:

First of the nations was Amalek,
But his last end (extends) unto one ready to perish.

The oracle against the Kenites is a tetrastich composed of antithetical couplets:

Strong is thy dwelling-place,
And set in the rock thy nest:
Nevertheless Kain will be for wasting;
How long ere Asshur carry thee away captive?

The oracle against Asshur is a progressive tetrastich:

Alas, who can live when 'El establishes it?
But ships will come from the coast of Kittim,
And afflict Asshur and afflict Eber,
But he also shall go on unto one ready to perish.

These four poems of Balaam illustrate the regular flow of the trimeter movement in Hebrew poetry and the great variety of parallelisms. I give a reproduction of the Hebrew trimeter in English poetry by my pupil George H. Gilbert, Ph. D., who has succeeded in reproducing the sublime Poem of Job in English poetry of the same movement.

If I with falsehood have walked,
And my foot hasted after deceit—
Let Him weigh me in righteous scales,
That Eloah my virtue may know!
If my step turned aside from the way,
And my heart followed after my eyes,
And a blemish did cleave in my palm:
Let me sow, and another one eat,
And my shoots, let them be rooted up.—(XXXI., 5–8.)

If gold I have made my support,
And to fine gold have said, O my trust!
If I joyed that my wealth was great,
And my hand had acquired much goods;
If I saw the light when it shone,
And the moon in majesty moving;
If my heart became foolish in secret,
And my hand did cleave to my mouth:
This, too, were a crime for the judges,
For to God above I had lied.—(XXXI., 24–28.)

In our next article we propose to present some specimens of the strophical organization of the trimeters and also examples of the use of rhyme, assonance and alliteration.

MISCELLANEOUS NOTES.

By John P. Peters, Ph. D.,

Professor in the Protestant Episcopal Divinity School, Philadelphia, Pa.

Nebuchadrezzar I.—In Hebraica, January, 1885, I called attention to certain difficulties in the way of attributing to Nebuchadrezzar I. the Boundary Stone Inscription (V. R. lv.–lix.). Further consideration has induced me to suppose that the inscription is in reality an historical inscription of Nebuchadrezzar son of Nabopolassar (cf. Proceedings of Soc. Bib. Arch., Jan., 1886). So far as I know no reason has been assigned for attributing the inscription to Nebuchadrezzar I., 1150 B. C. (cf. Hebraica, Oct., 1884, p. 118). We know nothing about this monarch, except what we learn from the Synchronous History (II R., lxv.), that he was defeated by Aššurešiši, father of Tiglath-pileser I. of Assyria. This inscription was assigned to Nebuchadrezzar I. without argument, and has been accepted apparently without demur. I must, therefore, imagine the arguments which I shall endeavor to answer.

(1) The characters used are archaic. This, as all know, is something very common in the inscriptions of Nebuchadrezzar son of Nabopolassar. The characters used in the Boundary Stone can be matched almost character for character from a Nebuchadrezzar inscription in the Metropolitan Museum, New York (Hebraica, Jan., 1885, p. 185), and my chief aid in deciphering the latter was Hilprecht's edition of the former. The characters on the Boundary Stone are not unlike the archaic script of the great East India Company Inscription (I R., liii.–lxiv.).

(2) The titles given to Nebuchadrezzar. Other Nebuchadrezzar inscriptions agree in celebrating that monarch as a great builder, more particularly as "the restorer of E-saggil and E-zida," and in adorning him with a number of religious titles. The Boundary Stone Inscription, on the other hand, ascribes to its Nebuchadrezzar chiefly warlike titles. In explanation of this difference it must be remembered that the other Nebuchadrezzar inscriptions are all of them votive and architectural, the Boundary Stone alone is military and administrative. We should expect different titles. For example, the titles given to Ašurbanipal in the barrel cylinder from Aboo-Habba (V R., lxii.; cf. Hebraica, Jan., 1886) are so colored by the votive and architectural character of the inscription, that we can scarcely recognize the war-waging monarch familiar to us elsewhere. The character of titles to be used is largely determined by the contents of the inscription to follow. This will explain the absence of the customary votive and architectural titles from a military and administrative inscription. The method of titu-

lation in this inscription is, however, singularly like that employed in the well-known Nebuchadrezzar inscriptions. The great inscription, above referred to, spends twenty-two lines in heaping up titles appropriate to a devout temple-builder. Out of a total of 100 lines the inscription in the Metropolitan Museum devotes sixteen to a similar accumulation of religious and architectural titles (HEBRAICA, April, 1885). In a precisely similar manner the Boundary Stone inscription opens with eleven lines in which titles appropriate to a warrior and fixer of boundaries are heaped one upon another (Proceedings Soc. Bib. Arch., April, 1884). But besides the general resemblance of style and method, there are, further, several specific points of resemblance. Rubu nâdu "prince glorious," narâm Marduk "favorite of Marduk," šar kinâti ša dîn mišari idinnu "king of justice who judges righteous judgment" have identical or similar parallels in almost every Nebuchadrezzar inscription of any length.

(3) The Nebuchadrezzar of the Boundary Stone does not call himself son of Nabopolassar, whereas in the votive and architectural inscriptions, and on the stamped bricks, of which we have so many, the great Nebuchadrezzar always so calls himself. This does, of course, establish a negative presumption against the Boundary Stone Inscription. But, assuming Nebuchadrezzar son of Nabopolassar to be the author, an exact parallel can be found in the inscriptions of Tiglath-pileser I. of Assyria (Lotz, Tig. Pil.). The stamped bricks of that monarch, and the inscription found at the source of the Tigris, call him the son of Aššurešiši, but in the great prisma inscription his father's name is not mentioned. Similarly in the Bavian and prisma inscriptions Sennacherib omits all mention of his father. It should be said further that, if the Nebuchadrezzar of the Boundary Stone does not call himself son of Nabopolassar, neither does he call himself son of any one else.

But there is, also, a strong positive argument in favor of ascribing the Boundary Stone Inscription to Nebuchadrezzar son of Nabopolassar. As soon as the recitation of titles is completed (l. 12) Marduk is introduced as inspiring Nebuchadrezzar to act. This, even to the phraseology used, is a genuine finger-mark of Nebuchadrezzar son of Nabopolassar (cf., in addition to the inscriptions above cited, the Borsippa and Senkereh cylinders, I R., LI., the Phillipps' barrel I R., LXV., etc.).

In the Boundary Stone Inscription (col. I., 10) Nebuchadrezzar calls himself kašid mat aḫarrî "subduer of the West-land." Now a comparison of the Synchronous History and the Hebrew records seems to justify us in affirming with a fair degree of positiveness that a king of Babylon did not subdue Phœnicia or Palestine in 1150 B. C. On the other hand, we have evidence that Nebuchadrezzar son of Nabopolassar did subdue those countries.

In the Boundary Stone Inscription (col. I., 43) Nebuchadrezzar claims to have conquered Elam. Both Jeremiah and Ezekiel testify that Nebuchadrezzar son of

Nabopolassar conquered that country (Jer. XXV., 25; XLIX., 34 seq.; Ezek. XXXII., 24).

These are the reasons which oblige us to attribute the Boundary Stone Inscription to Nebuchadrezzar son of Nabopolassar. The references in Jer. XLIX., 24 seq., and Ezek. XXXII., 17, 24, fix the date of the events narrated in this inscription between 595 B. C. and 585 B. C.

Eine unedirte Nebukadnezar-Inschrift.—Under this title Dr. Bezold publishes in the January number of the *Zeitschrift fuer Assyriologie*, from three small cylinders in the British Museum, a short inscription of Nebuchadrezzar, consisting of thirty-six half lines in all, regarding the restoration of the temple of NIN MAG in Babylon. In his *Expedition en Mesopotamie*, I., 237, M. Oppert published the same inscription from a cylinder in the collection of the Duc de Luynes; and, if I remember aright, he mentions three other identical cylinders, one in the Louvre, and two in Berlin. There is another specimen of the same cylinder in the Metropolitan Museum, New York. This latter is not so well preserved as those of which Dr. Bezold made use; but fortunately it is entirely legible in one half-line (34), where Dr. Bezold has been forced to resort to conjecture. It does not confirm his conjecture.

The Date of Sargon of Akkad.—In the Proceedings of the Society of Biblical Archæology, Nov., 1882, appeared Mr. Pinches' notice of the famous cylinder of Aboo-Habba (V R., LXIV.), in which Nabonidus tells of his discovery of "the cylinder of Naram-Sin, son of Sargon, which for *three thousand two hundred years* no king before me had seen." This would make the date of Naram-Sin 3750 B. C., and that of Sargon about 3800 B. C. Since Mr. Pinches' discovery, these dates seem to have been universally accepted. Now it seems to me that, tested in the same way in which we test Hebrew numbers, the number 3200 can not be maintained, on present evidence at least. In 1 Kgs. VI., 1, we are told that Solomon began to build the temple in the 480th year from the exodus. Most scholars, I suppose, regard this, not as an accurate number, but as the Hebrew way of expressing "twelve generations." Forty years is their reckoning of a generation, as in the wanderings in the wilderness, and more than once in the Book of Judges. The writer of those words in 1 Kgs. VI., 1, simply counted up twelve generations of names, and expressed the result, after the Hebrew idiom, as stated above. The number 3200, of which Nabonidus makes use, is a round number, divisible by forty. I think the scribes of Nabonidus have reckoned after the method just outlined. They counted up eighty names between Nabonidus and Naram-Sin, and expressed that number of generations by the proper multiple of forty, which is 3200. The number 3200, then, means nothing more than eighty generations. Now, in actual practice a generation, particularly a royal generation, is much less

than forty years. The eponym canon gives the average length of reign of the Assyrian kings as nineteen years. In Judah, taking the Bible numbers, from David to Josiah inclusive, the average length is twenty-seven years. In Israel, taking the Bible numbers from David to Jeroboam II. inclusive, twenty years. Averaging these, then, we should have twenty-two years for a royal generation. The Babylonian canon of Ptolemy, from Κινηλαδάνου to Ἀρωγοῦ inclusive, gives the same average. Multiplying twenty-two by eighty we obtain 1760 years, in place of Nabonidus' 3200. This would place Naram-Sin about 2400 B. C., and Sargon about 2450 B. C.; dates not far removed from those conjectured for the earliest Babylonian monarchs before this discovery was made. The dated tablets noticed in the Proceedings of the Soc. Bib. Arch. for May, 1884, and the astronomical argument with reference to the Izdubar epic and the precession of the equinox both seem to me to harmonize better with the later than with the earlier date.

Hebrew Use of Numbers.—The use of forty as a round number, and of forty years for "generation" has been often commented upon, but I do not think attention has been sufficiently directed to an analogous use of certain other numbers. So "five" is often used as we use "few" or "half-a-dozen," and "two" as we use "couple."

"FIVE:" Gen. XLIII., 34; XLV., 22; XLVII., 2; Lev. XXVI., 8; Judg. XVIII., 2; 1 Sam. XVI., 20 (for חמור substitute המישה), XVII., 40; XXI., 3; XXV., 18, 42; 2 Kgs. VII., 13; XVIII., 19; XXV., 19; Isa. XVII., 6; XIX., 18; XXX., 17; Matt. XIV., 17; 1 Cor. XIV., 19.

"TWO:" Gen. IV., 24; XXII., 22; Deut. XVII., 6; Judg. V., 30; XI., 37; 1 Sam. XXV., 18; 1 Kgs. XX., 27; 2 Kgs. II., 24 (?); V., 22 (?); Isa. XVII., 6; Hos. VI., 2; Amos IV., 8; Matt. XIV., 17.

This use of "two" involves a somewhat analogous use of "three" as its complement, as in Hos. VI., 2. Compare, for example, the Hebrew idiom "yesterday the third day," etc., Deut. XIX., 4; 1 Sam. IV., 7; XIX., 7; 2 Sam. III., 17; XIII., 4; and the corresponding idiom for future time, Luke XIII., 32.

Numbers II., 1, 17, etc., give us an example of the literalizing and rendering accurate of this general and indefinite use under the influence of a precise ritual. The origin of this use of "five," as also the similar use of "ten" as a round number, like our "dozen," is to be found, presumably, in finger counting (cf. Proceedings Soc. Bib. Arch., May, 1883.)

The use of the numbers "ten" and "seven" has received more or less attention. The multiple of those two numbers is used in Hebrew to indicate indefinite extent, Gen. IV., 24; Judg. IX., 56; 2 Kgs. X., 1; Jer. XXV., 11; XXIX., 10 (cf. 28); Matt. XVIII., 22. Also, as a variation from the above, "seventy years" is used to indicate the period of a long, or full life, Isa. XXIII., 15, 17; Ps. XC., 10, and, perhaps, Gen. V., 12; XI., 26; Exod. I., 5.

Amos VI., 2.—In his KAT. (444 seq.), Prof. Schrader calls attention to the historical references in this verse as indicating a date as late as 711 B. C. He also quotes Prof. Bickell to show that grammatically and metrically the verse bears every mark of being an interpolation. Any one who will read Amos VI., 1–7, in the original, omitting the second verse, and then read it supplying that verse, will need, I think, no further argument to convince him of the correctness of Prof. Bickell's view. But the same thing occurs in at least one other passage in the same book. In IV., 13, a song is commenced, and at once dropped, to be resumed again in the same meter in V., 8, 9. In this case the inserted matter is itself of a poetical character, and seems to be of the nature of a discursive comment, suggested by the first verse of the song. In the former case the inserted matter, which is prose, is also of the nature of a comment in support of the first verse of the song. On merely metrical grounds it is impossible to affirm that such comments do or do not come from the hand of the prophet. As to the historical references, it must not be forgotten that it is quite possible for Amos to have been alive in 711 B. C. The earliest reference in his book which we can date is, apparently, the reference to the eclipse of 763 B. C. (VIII., 9). The date 711 B. C. for Amos VI., 2, agrees in a very interesting manner with Prov. XXV., 1. Putting the two together, we see that Hezekiah did not merely cause a collection of the proverbs of Solomon to be made, but that that was a part of a collection of writings to constitute a library. Presumably the idea of a library, like the step-clock of Ahaz (2 Kgs. XX., 11), was due to Assyrian influence. Amos VI., 2 is a finger-mark, showing the book to have been edited, whether by the prophet himself or by royal scribes, for the library of Hezekiah. The Book of Hosea seems to me to bear, but less distinctly, marks of a similar editing.

Amos V., 6.—כדויד in this verse seems to be a metrical error. The word belongs neither to the first half of the verse, nor to the last half. It is a gloss of the simplest character like אֶת מֶלֶךְ אַשּׁוּר וְאֶת־כָּל־כְּבוֹדוֹ in Isa. VIII., 7.

Isaiah VII., 14.—There is a striking resemblance between this verse and Gen. XVI., 11.

(Isa VII., 14.).....הרה וילדת בן וקראת שמו עמנו אל

(Gen. XVI., 11.)...הרה וילדת בן וקראת שמו ישמע אל

Is there any proper ground for translating the tenses differently in the two verses?

THE WORD "KIDRON."

By Rev. Thos. Laurie,

Providence, R. I.

The New Revision, in a marginal note opposite John xviii., 1, gives, as the interpretation of the name Kidron, "of the cedars." I hardly dare to question the interpretation of such learned men, and yet I am perplexed by it. It is very true that *κέδρος* in Greek means "cedar tree," and of course *κέδρων* would mean "of the cedars." But then the question arises, Was Greek the language our Savior spoke? The words Talitha kumi, Ephphatha and L'ma Sabacthani would seem to indicate that, at least in ordinary intercourse, he spoke Aramean; so that the name of a place, or, as in this case, the glen of a winter torrent, would not be likely to be derived from a foreign language, but from the vernacular. Add to this the fact that here we have a word familiar to all Arabs, who speak, in the language of common conversation, of Moi Kidder *muddy* (or, as a Scotchman would say, *drumlie*) *water;* just as the opposite is Moi Safie *clear water*. In written Arabic it is مَآ كَدَرَ (Ma Kadara).

In the Hebrew, Gesenius gives כָּדַר *to be turbid*, and, as כ and ק are often used interchangeably, קִדְרוֹן *The Turbid*, and says expressly, it is the proper name of the brook or torrent flowing in winter through the valley between Jerusalem and the Mount of Olives. A full description of it is given in Robinson's *Palestine*, I., pp. 396–402, 1st ed. On this last page he tells us that—

"It is nothing more than the dry bed of a wintry torrent, bearing marks of being occasionally swept over by a large volume of water. No stream flows here now except during the heavy rains of winter. Yet even in winter there is no constant flow, and our friends (missionaries), who had resided several years in the city, had never seen a stream running in the valley."

Of course such a stream, when it did flow, would be very *drumlie*, or, as the Arabs would say, *kidder*, and what name more fitting for such a năḥăl than the Hebrew form of it, Kidron,—not the wady of the cedars, but the wady of muddy, turbid water.

It may be said that Westcott and Hort's Revised Text of the Greek New Testament settles the question in favor of the rendering of the New Revision. But that is fairly open to question, on the following grounds:—

1. The MSS. on which that Revision rests for authority were not the original MSS. of the inspired writers, but copies made at many removes from the originals, and some of them as near to our own date as to that of the original writing.

2. These MSS. differ among themselves, and, in some passages, more recent transcripts seem to be more correct than older ones. Moreover, the selection

made between different readings is made on grounds not absolutely certain, but only probable, and in some cases the degree of probability is less inthan others.

3. Many transcribers of the New Testament have dealt less scrupulously with their MSS. than the Jews did with those of the Old Testament, and have ventured to alter and amend the text, sometimes bringing in a sentence from another place that seemed to guard the text from misconception, or make it plainer, and sometimes adding what in their estimation rounded out the narrative.

4. Many of these emendations had reference to names. Hebrew names were made to wear a Greek dress, e. g., *Elias* for *Elijah*, *Eliseus* for *Elisha*, and *Esaias* for *Isaiah*.

5. Many copyists were Greeks, without any knowledge of Hebrew; and nothing would be more likely than that they should change the Hebrew form of the proper name before us into the form which to them would be more intelligible.

6. Josephus began to decline the name in his writings,—*κέδρων*, —*ος*, —*ω*, —*ον*, etc.,—and so laid a foundation for the change in question. But,

7. The LXX. always give it as an indeclinable proper name, e. g.: *Ac.* *τὸν. χ. κέδρων* (2 Sam. XV., 23; 2 Chron. XXIX., 16; XXX., 14; 2 Kgs. XXIII., 6); *Dat.* *τῷ χ. κέδρων* (2 Kgs. XXIII., 6); *Gen.* *Pl.* *ἐν τῷ χ. τῶν κέδρων* (2 Sam. XV., 23; 1 Kgs. XV., 13). If this had been *κεδρώνων*, it would have favored the rendering of the New Revision; but as it is, it is only the same indeclinable proper name unchanged.

It may be asked, Why put it in the plural, as well as Genitive? The answer is much more likely to be, because the Heb. מַיִם is never used in the singular. And so the Hebrew writer would naturally use *τῶν* in the Greek to express what we in English express by the singular, *muddy* or *turbid water*. This at least is much more probable than *cedar trees*, which, both in Hebrew and Aramean, are called Arz or Erez, Heb. אֶרֶז, Syriac or Aramean ארזא (Arzo).

NOTES FOR BEGINNERS.

By William R. Harper.

In General.—It is the purpose of the writer to furnish under this head in successive numbers of Hebraica, some material which, it is hoped, may prove to be interesting and profitable to that large class of the journal's constituency, those who are *beginners*. The word *beginner* is not, however, in this connection taken in its literal sense. While some of the suggestions made, and some of the hints offered may be of value only to those who are actual beginners, the material, in general, will be intended for those who have made at least some progress in the language. The "Notes" will be varied in their character, and designed to stimulate study in lines which perhaps the student, if left to himself, might overlook.

Origin of Various Vowel-sounds.—In the study of Hebrew the greatest difficulty experienced is the mastery of the principles which regulate the use of the various vowel-points. The question which one must ask and answer, several times perhaps in the case of every word, is this: How does there come to be here a Šᵉwâ, or a short vowel, or a long vowel? And in this question there are implied many subordinate questions. E. g., if it is a Šᵉwâ, it must be known (1) whether it is silent or vocal; (2) if vocal, from what earlier full vowel-sound it is derived; and (3) why it was changed from this original sound to a Šᵉwâ. If the vowel under consideration is *long*, the questions are: (1) What kind of a syllable is this? (2) Is the vowel tone-long or naturally long? (3) If naturally long, has it arisen from contraction, or in compensation, or because it is characteristic of a nominal form? (4) From what original sound or sounds has it come?

These questions can *always* be answered; and the man who has studied his Hebrew grammar through without learning the principles which furnish the answers, has studied it in vain. It is to be remembered, that a knowledge of the Massoretic system of vowel-points lies at the basis of all truly accurate and scientific knowledge of Hebrew. With this once mastered, the remaining work is comparatively easy.

Relative Occurrence of Vowel-sounds.—It may be of interest to know the relative frequency of occurrence of half-, short and long vowels in Hebrew. There is given below a table from which a reasonably accurate idea may be gained. The first four chapters of Genesis have been taken as a basis for calculation. This table shows that the average word has 2.76 vowel-sounds; that of a hundred vowel-sounds nearly sixteen are half-vowels, twenty-nine are short

vowels, fifty-five are long vowels. The long vowels are nearly twice as numerous as the short vowels, and three and a half times as numerous as the half-vowels. In this calculation no account has been taken of Păthăḥ-furtive, and no distinction made between simple (vocal) and compound Šᵉwâ.

	Verses.	Words.	Vowel-sounds.	Half-vowels.	Short vowels.	Long vowels.
Chapter I.	31	363	1042	173	316	553
Chapter II.	25	283	769	124	217	428
Chapter III.	24	298	821	117	225	479
Chapter IV.	26	290	784	121	240	423
Total		1234	3416	535	998	1883

The Nominative Absolute.—A construction not sufficiently emphasized in most grammars, and one worthy of careful study is that of the *Nominative Absolute*.[1] Consider the subject in the following way: (1) Note the use of הָאָרֶץ in Gen. XXVIII., 13, and find a similar construction in Gen. XXVI., 15; Deut. II., 23; XIV., 27; Josh. IX., 12. (2) Note the use of שְׁכֶם in Gen. XXXIV., 8 and find a similar construction in Deut. XXXII., 4; XXXIII., 17; 1 Sam. III., 11. (3) Note the use of הָאִישׁ מִיכָה in Judg. XVII., 5 and find a similar construction in Lev. VII., 7, 33; Job XXII., 8. (4) Note the use of אֲנִי in Gen. XVII., 4 and find a similar construction in Gen. XXIV., 27; XLII., 11; Deut. XVIII., 14.

Now study the phrases יְהוָה הוּא הָאֱלֹהִים *Jehovah*, HE (is) *the God;* הַדָּם הוּא הַנָּפֶשׁ *the blood*, THAT *is the life*. What is called the copula in these phrases, viz., הוּא, is really the subject of which האלהים in one case and הנפש in the other is the predicate; while the first word in each phrase is strictly speaking a nominative absolute, although logically the subject of the sentence. Compare with this similar cases in Gen. II., 14, 19; IX., 18; XV., 2; Isa. IX., 14; XXXIII., 6.

The following statement will serve now as a summing up of the matter: For the sake of emphasis and for the avoidance of unwieldy sentences a noun or pronoun is frequently placed at the beginning of the sentence with, strictly speaking, no grammatical relation to the other words of the sentence, but represented in the body of the sentence by a pronominal suffix. This noun or pronoun may be *logically* the object of the sentence, or its subject, or the object of a preposition; or standing as the logical subject, it may be resumed by the pronoun הוּא which then, though really the grammatical subject of the following predicate, is equivalent, or nearly so, to a copula.

Other particulars might be noted, but for the first study, this is sufficient.

The Word לֵב or לֵבָב.—Many students never take up their dictionary except to examine it with reference to something which has come up at the very

[1] See, however, Appendix V. 1, *The Casus Pendens* in Driver's Use of the Tenses in Hebrew, upon which this is based.

moment of examination. To read a dictionary, to study a word in all its various usages, without having at the time any particular purpose in view, is, in the opinion of this class, a sheer waste of time. But the fact is, these men make a great mistake. He who would know a language, must study its words one by one, and exhaustively. As an exercise of this kind let us take the Hebrew word for "heart" לֵב or לֵבָב. Take it up as follows:

(1) Ascertain from the lexicon the various forms of the word which it assumes in inflection.

(2) By means of a concordance, study up the occurrence of the word. How often does לֵב occur? How often לֵבָב? In what books is either form most common? Where is the phrase *my heart*, *his heart* found most often?

(3) Ascertain its fundamental meaning. Does the root from which it comes mean *to cover*, *to envelop*, or *to be fat?* Are there any roots of similar form and meaning?

(4) So far as you may be acquainted with the cognate languages, search out the words which correspond etymologically to that which is under consideration.

(5) Ascertain also, if you are able, the words generally used to translate the word לֵב (and לֵבָב) in the Septuagint, the Targums, the Peshitto, and the Vulgate.

(6) Look up any synonyms of this word which occur, noting particularly, by means of a concordance, any other words or expressions for which the translation "*heart*" is given in the English Bible.

(7) Now study the *usage* of the word, noting (*a*) its use in a physiological sense; (*b*) its use in the sense of *self;* (*c*) with the signification *midst;* (*d*) its use in the sense of *life;* (*e*) as the seat of the *affections* and *emotions*, and so of love, sorrow, confidence, contempt, despair, bitterness, etc.; (*f*) as referring to *disposition*, *character*, and so described as high, great, double, crafty, froward, contumacious, sincere, upright, faithful, clean, perverse, etc., etc; (*g*) as referring to *will*, *purpose*, and so in the sense of *desire*, *determination*, *pleasure;* (*h*) as referring to *intelligence*, *wisdom*, *understanding*.

(8) Collect any idioms containing the word, which are worthy of special note; e. g., *speak upon the heart*, *place upon the heart*, *pour out the heart*, *a heart and a heart*, *a fat heart*, *the heart knoweth*, *steal the heart*.

In this work observe two general rules, viz.: (*a*) study closely and classify the largest possible number of texts; (*b*) constantly compare with the usage of לֵב in Hebrew the corresponding usage of "heart" in English.

Circumstantial Clauses.—It often takes the beginner a long time to appreciate what grammarians call the circumstantial clause or sentence. This kind of

sentence is, however, very common, and also idiomatic. An understanding of it will do away with the difficulty which in many cases attends the use of the conjunction וְ.

1) Note the following examples of this sentence:

Gen. XVIII., 12, ואדני זקן *And my lord is old = seeing that my lord is old.*

Deut. XXXII., 31, ואיבינו שפטים *And our enemies are judges = our own enemies admitting it.*

Ruth I., 21, ויהוה ענה בי *When Jehovah hath testified against me.*

Gen. XI., 4, וראשו בשמים *With its top in the heavens.*

Ps. XXVIII., 3, ורעה בלבבם *Though evil is in their hearts.*

Gen. XVIII., 1, וירא אליו י'....והוא יושב פתח האהל *and Jehovah appeared unto him while he sat at the door of the tent.*

Ps. VII., 3, ואין מציל *Without any one to deliver.*

1 Sam. IV., 18, וימת....והוא שפט את ישראל ארבעים שנה *And he died after having judged Israel forty years.*

Gen. XXXVII., 2, היה רעה....והוא נער *He was tending the sheep, being a boy.*

2) Note also the following examples which have no conjunction וְ:

Gen. XII., 8, בית-אל מים והעי מקים *Bethel* (being) *on the west and Ai on the east.*

Ps. XXXII., 8, איעצה עליך עיני *I will give counsel with my eye upon thee.*

Num. XVI., 27, יצאו נצבים *They came forth stationed.*

Ps. VII., 3, פרק ואין מציל *Rending with no one to deliver.*

3) Note the following negative clauses:

Lev. I., 17, ושסע אתו....לא יבדיל *And he shall cleave it....without dividing.*

Isa. XLVII., 11, ותבוא עליך... שאה לא תדעי *And destruction shall come upon thee....without thy knowing it.*

Gen. XLIV., 4, הם יצאו את-העיר לא הרחיקו *They went out of the city without having gone far.*

4) Note the following cases in which the circumstantial clause precedes the principal clause: □

Gen. XLII., 35,....ויהי הם מריקים שקיהם והנה *And it came to pass, as they were emptying their sacks, that behold,* etc.

Gen. XV., 17,....ויהי השמש באה *And it came to pass, the sun having gone down, that,* etc.

5) Now sum up the case in the form of a few general statements:

a. The circumstantial clause generally *follows* the principal clause, and is joined to it by a conjunction; yet cases are quite numerous in which the conjunction is omitted, and other cases occur in which the circumstantial clause *precedes.*

b. In the circumstantial clause the subject, either a noun or pronoun (though sometimes the latter is implied in the verb) stands *first*, because there is always

a contrast between this subject and the subject of the principal clause, or between this predicate and the predicate of the principal clause referring to the same subject.

c. The verbal form employed is chosen with reference to the kind of action described.

d. The circumstantial clause "describes the *condition* or *circumstances* in which the person or thing denoted by the noun or pronoun was at the time of the principal action."

e. In the translation of these clauses, it is impossible to be literal; conjunctions, determined by the context, are to be employed, such as, *while*, *as*, *though*, *seeing that*, etc.

UNIVERSITY NOTES FROM ABROAD.

By Ira M. Price, M. A.,

Leipzig, Germany.

The opportunities of study afforded the Semitic and Old Testament Professors of America by the long summer vacation, are every year coming more into prominence. Many will perhaps during the coming summer spend several months on the continent of Europe, getting acquainted with the men and work in their particular lines. Germany will be, undoubtedly, the point visited by some. As it is not always an easy matter for all to learn where they could best occupy their time, I give in outline here the Semitic and Old Testament lectures to be delivered in the German Universities during the summer Semester, beginning about May 1st, and closing August 15th.

Berlin: *Dillmann*, 1) Isaiah, 2) Smaller Exilic Portions of Isaiah. *Strack*, 1) Old Testament Introduction, 2) Psalms, 3) Proverbs xx.–xxiv. *Kleinert*, Ecclesiastes.———*Schrader*, 1) Assyrian, selected inscriptions, 2) Ethiopic. *Sachau*, 1) Syriac, selected writers, 2) Modern Hebrew Grammar, 3) Arabic Syntax according to Mufaṣṣal. *Dieterici*, 1) Quran and Arabic Syntax, 2) Treatise "über die Anfänge," 3) Thier und Mensch. *Barth*, 1) Arabic Syntax and Quran according to Beidhâwi, 2) Dillmann's Ethiopic Chrestomathy, 3) Reading of Targum and related Aramaic Texts. *Jahn*, 1) Hamasa with Introduction in Arabic Poetic Literature, 2) Arabic exercises. *Erman*, 1) Egyptian Writing and Language, 2) Coptic Grammar.

Bonn: *Kamphausen*, 1) Job, 2) Outline of History of Israel. *Budde*, 1) Genesis, 2) Hebrew Exercises. *Kaulen*, 1) Biblical Archæology, 2) Psalms. *Reusch*, Selected Portions of Prophetical Old Testament Books.———*Gildemeister*, 1) Arabic, continued, 2) Arabic Writers, 3) Zamakhshari's Mufaṣṣal. *Prym*, 1) Beladhori's History of Moslem Conquests, 2) Tabari's Annals.

Erlangen: *Köhler*, 1) Old Testament Theology, 2) Minor Prophets, 3) In Seminar, Old Testament Introduction. *Caspari*, Deuteronomy.———*Spiegel*, 1) Arabic, continued, 2) Syriac Grammar.

Freiburg: *König*, 1) Biblical Hermeneutics in connection with History of Exegesis, 2) Minor Prophets.

Giessen: *Stade*, 1) Minor Prophets, 2) History of the Messianic Idea, 3) In Seminar, Exodus. *Schuerer*, History of the Jewish People in the Time of Christ.

Griefswald: *Giesebrecht*, 1) Isaiah, 2) Introduction to Daniel, 3) In Seminar, Selected Portions of Historical Books. *Bredenkamp*, Messianic Prophecies. *Meinhold*, Genesis.———*Kessler*, 1) Hebrew for Beginners, 2) Elements of Syriac, with Rödiger's Chrestomathy, 3) Arabic Grammar, with special reference to Hebrew, 4) Ibn Hischâm's Life of Mohammed.

Halle: *Riehm*, 1) Psalms, 2) Isaiah xl.–xlvi. *Schlottmann*, 1) Job, 2) History of Israel, 3) Geography of Palestine, 4) In Seminar, Semitic Epigraphs.——— *Gosche*, Quran. *Thorbecke*, 1) Hebrew or Arabic Grammar, 2) Comparative Hebrew Grammar, 3) Arabic Grammar, 4) Hariri.

Heidelberg: *Merx*, 1) Job, 2) Dogmatics of Post-exilic Jews to Time of Christ

(II. Part of Biblical Theology). *Kneucker*, Historico-Critical Introduction into Canonical Books of Old Testament.——*Weil*, 1) Exercises in Reading Arabic MSS., 2) Gulistân. *Eisenlohr*, 1) Egyptian Texts, 2) Topographical Description of Egypt.

JENA: *Siegfried*, 1) BiblicalTheology of Old Testament, 2) Psalms, 3) Pirqe Aboth, *Schmiedel*, 1) Old Testament Exercises, 2) Elementary Hebrew Exercises.——*Stickel*, 1) Hebrew Exercises, 2) Arabic Grammar and Writers, 3) Chaldee, 4) Syriac.

KIEL: *Klostermann*, Genesis. *Baethgen*, 1) Psalms, 2) Chaldee in Old Testament, 3) Hebrew Exercises.——*Hoffmann*, 1) Syriac, Arabic, or Modern Persian, 2) In Seminar, Songs of Solomon.

LEIPZIG: *Delitzsch, Frz.*, 1) Isaiah, 2) Old Testament Heilsgeschichte, 3) In Predigers Gesellschaft, Selected Portions of Leviticus, 4) Anglo-American Exegetical Gesellschaft, Relation of Ezechiel to the Mosaic Law. *Hölemann*, Gen. I.–III. *Baur*, Psalms. *Guthe*, 1) Old Testament Introduction, 2) Job, 3) In Old Testament Gesellschaft, Giving of Laws of Deuteronomy. *Ryssel*, Genesis. *König*, 1) Hebrew Grammar, 2) Exegetical Gesellschaft.——*Krehl*, 1) Syriac Grammar and easier texts, 2) Arabic Chrestomathy of Arnold, 3) Mu'allakat of Tarofa. *Delitzsch, Frdr.*, 1) Assyrian, easier texts, 2) Quran, reading continued, 3) Gulistân, continued.

MARBURG: *Graf von Baudissn*, 1) Isaiah, 2) "Opferdienstes" in Old Testament. *Cornill*, 1) Old Testament Introduction, 2) Old Testament Exegetical Exercises.——*Ley*, 1) Hebrew Grammar with Exercises, 2) Meter of Hebrew Poetry. *Wellhausen*, 1) Arabic, continued, 2) Elements of Syriac.

MUNICH: *Schönfelder*, 1) Job, 2) Syriac, continued, 3) Exercises in Hebrew.——*Hommel*, 1) Mu'allakat, continued, 2) Persian Grammar, with Reading of easier passages, 3) Arabic Literature of first three hundred years after Mohammed's Flight, 4) Religion of the old Babylonian and Assyrian. *Lauth* 1) Elements of Egyptian, 2) Coptic Reading, 3) Geographical Texts. *Bezold*, 1) Arabic, continued, 2) Syriac or Ethiopic, 3) Assyrian.

STRASSBURG: *Nowack*, 1) History of Israel, 2) Minor Prophets. *Reuss*, Job.——*Duemichen*, 1) Introduction into Hieroglyphic Writing with Exercises in Translating Hieroglyphic Inscriptions, 2) Selected Hieroglyphic and Hieratic Texts, 3) The Biblical Representations and the same as found in the Sepulchres of the Memphitic and Thebic Necropolis. *Noeldeke*, 1) Hariris Durra, 2) Arabic Geography, 3) Syriac, 4) Ethiopic. *Euting*, 1) Semitic Inscriptions, Second half.

TUEBINGEN: *Kautsch*, 1) Isaiah, 2) Pirqe Aboth. *Kuebel*, Most important Messianic Prophecies of Old Testament. *Himpel*, 1) Isaiah XL.–LXVI., 2) Introduction into the Deutero-canonical Writings.——*Socin*, 1) Elements of Arabic, 2) Arabic Authors, 3) Oldest Hebrew and Phönecian Inscriptions.

WUERZBURG: *Scholz*, 1) Minor Prophets, 2) Arabic Grammar, with Exercises in Translation, 3) Exegetical Exercises.

Prof. H. L. Fleischer, the Arabist, of University of Leipzig, has been freed from the responsibility of lecturing, on account of age.

Prof. Geo. Ebers, the Egyptologist, has not lectured during the last two Semesters, nor will he lecture during the next Semester, on account of sickness.

Dr. Wilhelm Lotz, author of "Die Inschriften Tiglathpileser I.," has been

made Prof. ordinary in the Protestant Theological Faculty of the University of Vienna.

Several valuable books are appearing, in which all Semitic scholars have a peculiar interest. "Josephi Flavi, Opera. Edidit et apparatu critico instruxit Benedictus Niese. Vol. II.," has just appeared, and will be made welcome by all students of history. This is a *critical* edition of the Greek original based on the best manuscripts. Where the manuscripts differ, the variants are indicated at the bottom of the page. The parallel passages of the Bible are also indicated. The text is broken up into small paragraphs, numbered on the margin. Vol. I. will appear later, and contain the Prolegomena to the entire work.

Gesenius' "Hebräischen und Chaldäischen Handwörterbuch über das Alte Testament" will appear in the *tenth edition* at Easter. It will be a thoroughly improved and enlarged edition, by the former editors, Professors Mühlau and Volck of the University of Dorpat.

"Zeitschrift für Assyriologie," is the new name for the journal hitherto called "Zeitschrift für Keilschriftforschung." It is edited by *privatdocent* Carl Bezold in University of Munich, in connection with Professors Oppert in Paris, Sayce in Oxford, Schrader in Berlin, and others.

The second part of De Sarzec's "Decouvretes en Chaldée" is announced for May.

"Kurzgefasster Ueberblick über die Babylonisch-assyrische Literatur" is the title of a book in press, by Dr. Carl Bezold, of Munich. A few words will show how invaluable this work will be to all Semitic scholars. It will contain a complete list of *all* inscriptions hitherto published. The first part of the work will contain an account of the historical inscriptions in chronological order. The second part will contain an account of the non-historical inscriptions, such as poetry and science. The book will also contain an index to 1500 tablets of the British Museum, published or captioned, translated or quoted in modern papers; also two indices, one for *all* plates of inscriptions published, the other for cuneiform proper names. Finally, a full list of abbreviations, both for the inscriptions and for modern books.

Vol. II., second edition, of the "Cuneiform Inscriptions of Western Asia," is announced for this month.

Probably the most epoch-making work of modern times in the matter of Old Testament Lexicography appears to-day. Its title is "Prolegomena zu einem neuen hebräischen u. aramäischen Wörterbuch Alten Testaments," by Prof. Friedrich Delitzsch, University of Leipzig. It is the product of about two years' work; and deals with 500 Hebrew and Aramaic words and roots, each of which receive either an entirely new or partially new explanation. These explanations are among the "things new and old," which this indefatigable delver has brought to light from the mines of lexicography in the languages of Babylonia and Assyria.

Leipzig, March 6th, 1886.

EDITORIAL NOTES.

THE thanks of the managing editor are due many friends of HEBRAICA for the words of appreciation and encouragement which have been received. It must be confessed that the task of making a scientific journal which will at the same time sustain itself and be satisfactory to all its constituents is no easy one. Again the kind consideration of those interested in the success of the effort is requested. There is a good basis upon which to rest the opinion that, if the undertaking can but be carried through the present volume and the succeeding one, its establishment is certain. We ask, therefore, for your continued forbearance, and for your hearty co-operation, and we promise you a journal which will, in time, accomplish much in the interests of a true scientific Bible-study.

THE readers of HEBRAICA are aware of the Schools of Hebrew to be conducted during the coming summer under the auspices of the Institute of Hebrew. Special attention is invited to the opportunities offered for becoming acquainted with the cognate languages. At *Philadelphia* those who desire to undertake or continue the study of Arabic will have the privilege of enjoying the instruction of Dr. Lansing, of New Brunswick, whose new Arabic Manual is almost ready for distribution. Dr. Peters, of Philadelphia, offers both elementary and advanced instruction in Assyrian. Provision also has been made for classes in Syriac, under Prof. Lovejoy, of Philadelphia, and in Aramaic, under Mr. Gurney, of Morgan Park. At *Morgan Park*, Arabic and Syriac will be taught by Prof. Wilson, of Allegheny, and Aramaic by Dr. Terry, of Evanston. At *Newton Centre*, Dr. Lyon, of Harvard, will have both elementary and advanced classes in Assyrian; Dr. Burnham, of Hamilton, will teach Syriac, and Prof. Brown, of Newton Centre, Aramaic. At *Chautauqua*, instruction in Arabic, Syriac and Aramaic will be given by Dr. Schodde, of Columbus, O. At the *University of Virginia*, Assyrian will be taught by Mr. James A. Craig, a graduate of McGill University and of Yale Divinity School, who is just finishing his doctorate course at Leipzig; Arabic and Syriac, by Mr. Robert F. Harper, who for two years has been studying at Berlin and Leipzig; and Aramaic by Dr. Foster, of Lebanon, Tenn.

Surely no better opportunities have in this country ever offered themselves in the line of Semitic study. Shall there not be many to avail themselves of this instruction?

NO PORTION of the Old Testament has been more sadly neglected than the "Minor Prophets." Yet no portion deserves greater attention. In the Schools to be held this summer these books are to receive special study. Under Dr. J. P. Peters, at Philadelphia, Dr. W. G. Ballantine, at Morgan Park, Dr. Francis Brown, at Newton Centre, Dr. W. J. Beecher, at Chautauqua, and Dr. Foster, at the University of Virginia, there will be done a work in this field, from which those who participate in it will derive a benefit that can scarcely be estimated. This subject, and these instructors, offer students in Hebrew a rich treat.

THE HEBREW students of America have reason to congratulate themselves that our Associate-Editor, Dr. Haupt, has finally decided to remain in this country. It was feared, for a time, that a tempting offer from a German university would draw him back to his native land. He will, however, continue his work in the Johns Hopkins University, at Baltimore. Among other things we have the privilege of announcing that Dr. Haupt will conduct a *Winter School* for the study, particularly, of Assyro-Babylonian and Sumero-Akkadian. This *Winter School* will be held in January next, and like our Summer Schools, will continue four weeks. During this time, Dr. Haupt's regular work in Hebrew, Syriac, Aramaic, Arabic and Ethiopic will be discontinued, and he, assisted by the two fellows in Semitic languages, will give instruction in the branches above named. A full programme will be announced later. Those who desire to attend are advised by Dr. Haupt to prepare themselves, so far as possible, in the Summer Schools of Hebrew. A knowledge of Hebrew will be required of those who take part, and a preparatory study of Arabic and Syriac, even though slight, will be of great advantage. We trust that the time is coming when the opportunities for the study of the Semitic languages shall be as numerous and as valuable in America as in Germany.

WE GIVE below an extract from a letter to Prof. Isaac Hall, Ph. D., of New York, by the celebrated scholar and author Prof. Th. Nöldeke, of the University of Strassburg. It is self-explanatory. We trust that the desire to preserve the good reputation heretofore enjoyed by the publishing firm referred to, may lead them to reconsider their decision in this matter.

"I have had it in mind to write to you concerning a matter which is of a very disagreeable character. A Mr. McDonald, M. A., of Westminster, England, undertook to translate my Syriac Grammar into English. When asked with reference to the matter two years since, I replied that I would be entirely satisfied. He made an agreement with T. & T. Clark, Edinburgh, and drew half of his pay in advance. He sent me a few samples of his work, and I at once became aware of the fact that he did not sufficiently understand either Syriac or German. I thoroughly corrected one printed sheet for him, but the task was too heavy a one. I wrote him that the matter could not thus go on. Whether he informed the publishers or not I do not know; but a letter written by them to Mr. McDonald shows them to be of such a character that I can have no further dealings with them. Since five years have passed since the publication of my book, my publisher cannot prevent the issue of this translation. T. & T. Clark, however, are determined to publish it in spite of my objections. In view of all this, I am taking steps to announce in England that the book, which would be a *monstrum*, is to be issued contrary to the wishes of myself and my publishers, and that the translation is of no value. Perhaps you will help me to announce the same thing in America. In the meantime, we must wait and see what Mr. McDonald and the Messrs. Clark will do."

AS WE go to press, a copy of Professor Friedrich Delitzsch's *Prolegomena** reaches us. An extended notice will be published in the July HEBRAICA. Two great works have been promised by Professor Delitzsch, a Hebrew lexicon which shall incorporate the latest results of Assyrian research, and an Assyrian lexicon. The first part of the latter is promised July 1st. Professor Delitzsch would

* PROLEGOMENA EINES NEUEN HEBRAEISCH-ARAMAEISCHEN WOERTERBUCHES ZUM ALTEN TESTAMENT. Von Dr. Friedrich Delitzsch, Prof. Ord. Hon. fuer Assyriologie und Semitische Sprachen an der Universitaet Leipzig. Leipzig: *J. C. Hinrichs'sche Buchhandlung*. 1886. pp. 217.

change quite radically the arrangement of the Hebrew lexicon. He would, for example, place in separate lists the Aramaic words and proper names. He would arrange the words according to their roots and not alphabetically. These, in our estimation, would be decided improvements. The argument that for beginners the alphabetical arrangement is the better one has little to sustain it. We believe that the next decade is to witness a most remarkable advance in the methods employed and in the helps furnished in the department of Semitic languages.

IN A recent number of HEBRAICA a notice was published of an unpointed text of Genesis. Many inquiries were received as to the possibility of obtaining an unpointed edition of the entire Pentateuch. After some investigation, several editions have been found. Of these, one particularly pleases us. We give its full title-page:

תקון הסופר והקורא
כולל
חמשה חומשי תורה
גם
מגלת אסתר
בלי נקודות ובלי טעמים,
עם תוספות דינים ושאר ענינים
שהם
לעזרת הסופרים כותבי התורה
ולתועלת הקוראים בה בקהל.
הכל ערוך ומתוכן ומוגה בעיון היטב
על ידי
יצחק בן אריה יוסף דוב
S. Baer.
רעדעלהיים

צווייטע גענוי רעפּידירטע אויסגאַבע.

RÖDELHEIM,
Druck u. Verlag von J. Lehrberger & Comp.
1875.

The paper is good, the type plain, the impression clear, and the book, taken as a whole, every thing to be desired. This statement is made for the benefit of those who desire such an edition, but have not known where to procure it.*

THE October HEBRAICA contained a complete list of the Old Testament and Semitic Professors in the United States and Canada. A similar list of English Professors was promised for the January number. It was not possible, however, to get the required material into proper shape at the date of issue of the January number. This list will be found in the present number. We shall give in the July number a similar list of Continental Professors, for which the material is already in hand. It will not be amiss for the world to know how many and who are engaged in this special work, and for them to know each other.

* Price, 75 cents; it may be ordered through the American Publication Society of Hebrew, Morgan Park, Ill.

BOOK NOTICES.

SOME NEWLY-DISCOVERED TEMANITE AND NABATEAN INSCRIPTIONS.

In a very excellent work "Studia Biblica, Essays in Biblical Archæology and Criticism and Kindred Subjects, by Members of the University of Oxford," recently published by the Clarendon Press, Dr. Ad. Neubauer publishes an interesting article under the above heading. The inscriptions are a very valuable lot, some of them having been translated by Nöldeke, Halevy, D. H. Müller and Clermont-Ganneau. To translate and comment upon such inscriptions requires a thorough and comprehensive knowledge of Semitic languages, ancient history and geography, and although the paper is extremely able, Dr. Neubauer is not equally strong in all the allied fields. The Assyriologist will observe not a few errors, the most glaring of these occurring in an attempted etymology of the name of a Temanite god—Sangala. We are treated to the statement that the name of the Babylonian god Nergal occurs in the form Sergal, and this is declared identical with Songala. Then in a note the conjecture is hazarded that *ner* in Nergal may be connected with *ner* in Abner and Neriah, while *gal* may be contained in the names Goliath and Abigail!

As a matter of fact the name of the god Nergal does not occur in the form Sergal. Nergal is Akkadian *ne-uru-gal* "lord of the great city," i. e., Hades. Another Akkadian word *negal* which means "ruler" and is connected with an Akkadian stem *ner* "to rule" occurs in Sumerian—the sister dialect—in the form *shermal*, and a half-knowledge of this fact is what led Dr. Neubauer to his absurd etymology.

Of a piece with the same is the explanation of the name Bildad "which cannot be any thing else but a compound of Bel and Dad." Proper names composed of the names of two divinities are extremely rare and scholars have some time since pointed out that the Benhadad of the Book of Kings the Bir-dada mentioned in the annals of Sardanapalus and Bil-dad the Shuhite in Job are variant forms of the same name and mean "son of Dadda," the Syrian god of the atmosphere.

CYRUS ADLER,
Johns Hopkins University.

BROWN'S ARAMAIC METHOD.*

The first part of this excellent Manual, embracing text, notes and vocabulary, appeared a little less than two years ago, and was favorably noticed in the October number of HEBRAICA for 1884. The second part now before us supplies the leading facts of the grammar of the Aramaic language, and occupies a supple-

* AN ARAMAIC METHOD. A Class-Book for the study of the Elements of Aramaic, from Bible and Targums. By Charles Rufus Brown. Part II. Elements of Grammar. Chicago: *American Publication Society of Hebrew.* Morgan Park. 1886. 96 pp. 12mo.

mentary and complementary position to the first. While it may offer little or nothing that is, strictly speaking, *novum*, it certainly treats the subject matter *nove*, i. e., in the field of Aramaic grammar. Its method is the inductive. From the selections given in the first part, and from other portions of the Targums where these selections did not suffice, the facts to be taken into consideration and of special importance to the student coming from Hebrew to the Aramaic are mentioned, and from these facts the underlying principles are drawn. Professor Brown has thus transferred to the Aramaic the method so successfully applied by Professor Harper to the Hebrew. In fact our author presupposes the grammar of Professor Harper in the hands of his pupils, and never repeats what may be found there. In the application of this method we think that Professor Brown has been very successful, and the result of his labors is quite a *multum in parvo*. It is only occasionally, as, e. g., in II. and VI., that the references of the grammatical statements to the examples placed above are not so clear as they might be, and here and at one or two other places that the grammar is not as transparent as it ought to be. In general, it might have been well to have increased the number of examples under many of the heads, and then by very direct and exact references of letters and figures between the examples and the principles adduced to have made perfectly clear to the beginner what the import and purpose of each example was. This would not have increased the bulk of the book, for the Paradigms could have been omitted, as they are already found in Part I., and the purpose of their repetition here is not quite clear. But taken as a whole, the Method is a manual of exceptional merit, and richly deserves the recognition and success the first part has secured and the second undoubtedly will secure. It is just the kind of a book we need for our seminaries, our summer-schools and for private study. The road from the Hebrew into the dialects naturally leads by the way of Biblical and Targumic Aramaic, and Professor Brown is entitled to the gratitude of teachers and pupils for having smoothed this way to a marked degree.

GEORGE H. SCHODDE,
Capital University, Columbus, O.

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SEMITIC AND OLD TESTAMENT INSTRUCTORS IN GREAT BRITAIN AND IRELAND.

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FOWLER, J. T. (M. A.), *Durham, Eng.* Lecturer in Hebrew in Durham University.

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GRAY, THOS. T. (M. A.), *Dublin, Ireland.* Ass't Lecturer in Hebrew at Trinity College.

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LEATHES, STANLEY (D. D.), *London, Eng.* Prof. of Hebrew Language and Exegesis of the Old Testament at King's College.

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MASON, P. H. (M. A.), *Cambridge, Eng.* Lecturer in Hebrew at St. John's College.

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NEUBAUER, ADOLF (Ph. D., M. A.), *Oxford, Eng.* Reader in Rabbinical Hebrew in Oxford University.

NICHOLL, GEORGE F. (M. A.), *Oxford, Eng.* The Lord Almoner's Prof. of Arabic in Oxford University.

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POOLE, H. R. (D. D.), *Dublin, Ireland.* Erasmus Smith Lecturer in Hebrew in Dublin University.

RIEU, CHAS. (Ph. D.), *London, Eng.* Prof. of Arabic and Persian at University College.

ROBERTSON, JAMES (D. D.), *Glasgow, Scotland.* Prof. of Oriental Languages in Glasgow University.

ROOKE, T. G. (B. A.), *Leeds, Eng,* Instructor in Hebrew at Rawdon College.

RYLE, H. E. (M. A.), *Cambridge, Eng.* Hebrew Lecturer at King's College.

SAYCE, ARCHIBALD H. (M. A.), *Oxford, Eng.* Deputy Prof. of Comparative Philology in Oxford University.

SCHILLER-SZINESSY, S. M. (Ph. D., M. A.), *Cambridge, Eng.* Statutory Reader in Rabbinical and Talmudic Literature in Cambridge University.

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STREANE, A. W. (M. A.), *Cambridge, Eng.* Lecturer in Hebrew at Corpus Christi College.

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WOODS, FRANCIS H. (B. D.), *Oxford, Eng.* Lecturer in Hebrew at St. John's, Oriel and Jesus Colleges.

WRIGHT, WM. (M. A., LL. D.), *Cambridge, Eng.* Sir T. Adams Prof. of Arabic in Cambridge University